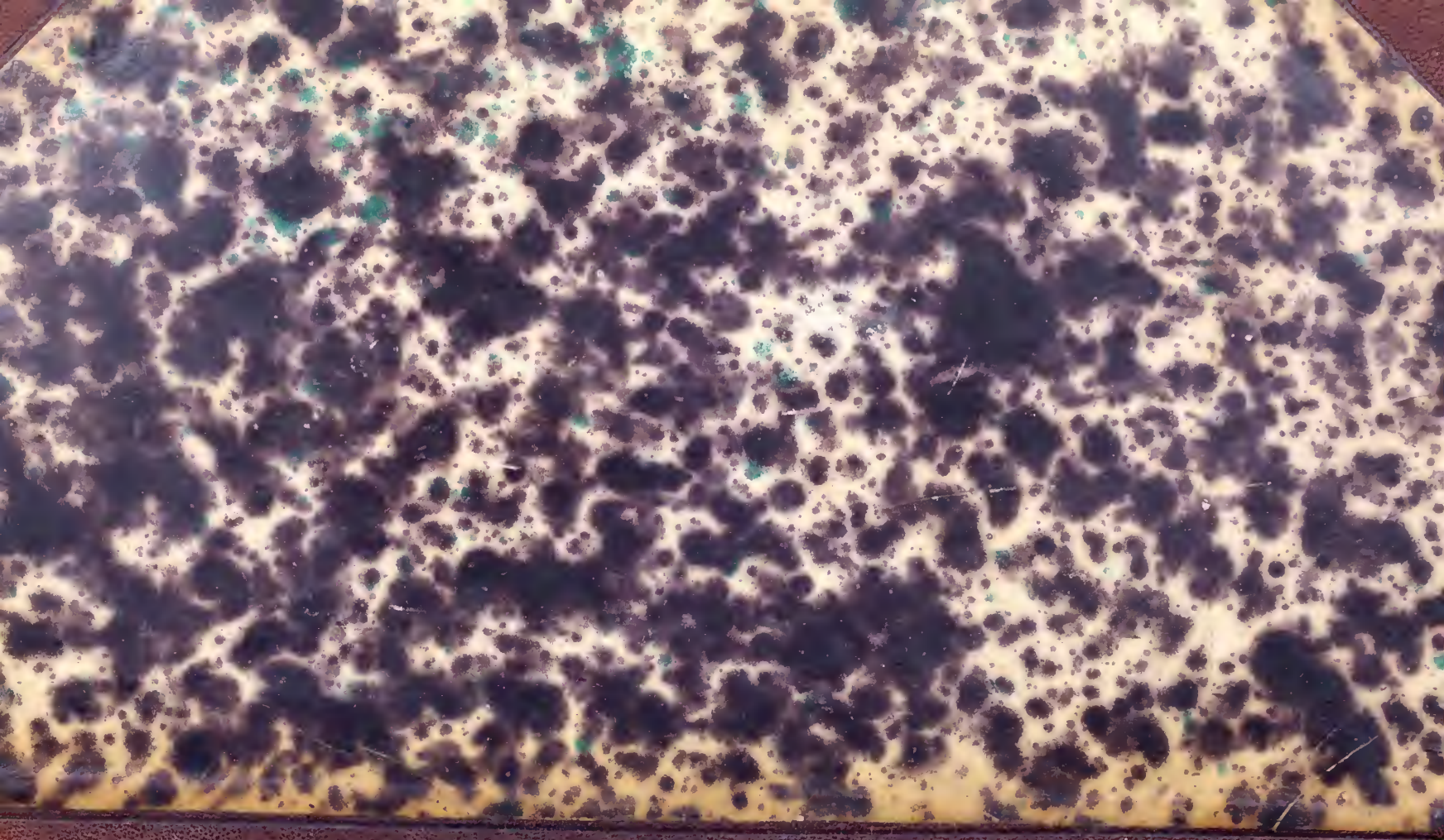

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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

MISSIONARY MAPS.

Information respecting our missions is necessary to every one who has a lively interest in the holy cause which they represent. Every true Christian must pray for them, and therefore ought not to be uninformed about them. These propositions will need no demonstration for the reader of these pages: the importance and necessity of this kind of knowledge is admitted. But about the means of diffusing it there still remains much to be said. It is true that not a few of the resources in question are generally accessible. From the pulpit and the platform thousands of sermons and addresses are delivered, and the press circulates myriads of missionary journals, in order to make the public acquainted with the condition of the missions. But wherever you question any one about the circumstances even of that mission which he supports with his contributions, you will find nine people out of ten displaying an astonishing ignorance on the subject.

"Where are Edeyengoody and Umkomazi?* What labourers are employed there? What obstacles and what success have they encountered?" You will find many respectable men of the High Church party, who, although sufficiently well informed about other points, would have to leave this question unanswered, or to turn over for half an hour, without success, the pages of the report of the Society for the Propagation of the Gospel, or a few yearly numbers of the "Mission Field," before they could reply. Much in the same way would it fare with any Congregationalist who should be asked about Fare, &c., and with many a zealous Wesleyan Methodist, who should be required to give account of Anamnbu, Gomosomo, &c. Yet these stations are by no means insignificant; some of them are even the most important in their respective provinces. Hence I cannot be charged with pitching my requirements too high, as if these particular pieces of information were not necessary. Whatever I pray for, I ought to be as thoroughly acquainted with as possible. But will not my daily prayers for the missions be very meagre, very superficial, and consequently very inefficacious, if I cannot, while I utter them, realise to myself the principal stations with their circumstances and peculiar requirements?

But how comes it that in spite of so many missionary journals and missionary discourses this ignorance does yet exist? Allow me to name one of the principal causes of this state of things. We want a clear and well-realised notion of our missionary stations. Most of the accounts we receive from the pulpit and the press leave no distinct image within us, and this is why we cannot retain a definite recollection of the particular circumstances and characteristics which they record. This deficiency of a concrete realisation of things, so far as concerns the pages of the missionary journals, was mentioned in strong terms at the conference at Liverpool. At the same time a plan was proposed there, which might to a considerable extent have done away with the evil complained of. But, as the repeated allusions of Mr. T. Cunningham to the subject at this Conference seem to have taken no effect, I think it important to direct once more the earnest attention of the friends of missions to the necessity of good mission maps.

Maps are everywhere the means that we employ to obtain accurate notions about foreign territories. When you receive a letter from a friend who is travelling abroad, you take a map in hand to trace his route upon it. When you read accounts of military transactions in the papers, you require a

* It is only the want of space which prevents our giving ten or twenty times as many examples as these.

map of the field of war in order that they may not remain unintelligible to you. Could you even imagine any person, having a son or brother engaged in a war, and not becoming sensible of the necessity of familiarising himself by means of a map with the territory in question? Well, now, missionary operations constitute a war, in which our brethren are contending for Christ's sake against the kingdom of the Evil One; and, if we have a lively interest in them, if we wish to have a clear conception of their lives and labours, their toils, dangers, exertions and victories, we should not forget to have by us the map of the scene of hostilities.

It will be obvious that I do not exaggerate when I say that a great part of our ignorance on missionary subjects may be attributed to the scarcity of missionary maps.* If, while we read the missionary journals, we could have a good map in our hands, if in coming away from a lecture we could go over with this help the things we have heard, we should soon be much better acquainted with our missionary stations than we now are. Or even if our ministers alone would make use of a map in the preparation of their missionary lectures, and if the editors of the missionary journals would do likewise in arranging, and, if possible, in explaining the reports they receive, this greater perspicuity would in both provinces produce a considerable improvement.

But why are not maps applied to these purposes? Simply because those that exist are not sufficient or well adapted to the purpose. If we take, for instance, Johnston's Atlas (and how many of the ministers who give missionary lectures are in a position to procure this work?), or take even the best special maps of particular countries that are to be procured, there are many missionary stations which we shall seek in vain upon them. It is for this reason we require *a special missionary atlas, on which the situation of all missionary stations shall be given.* We have something of this kind in the Church Missionary Atlas, so far as relates to the stations of this society, which has deserved no slight thanks for the publication of this valuable work.† Nevertheless, I must maintain that even this work is a very defective one. The scale is too small, and the ground is not laid down with sufficient accuracy. Open, for instance, the map of India. You have, for the purpose of comparison, an England drawn on the same scale. It appears so small that you might cover it with your thumb. It is true that some portions of India come next upon a larger scale, but most of them such that you would only need your palm to cover a corresponding map of England. What would you say if one had to study the geography of England on maps of this kind? Furthermore, the ground is not even as well laid down as it might be on this scale. Jubulpur, for instance, appears to be on the most uniform of levels. Ceylon (in No. 13) seems quite destitute of mountains. It is clearly impossible to get from these maps any accurate notions of the country and the situation of the stations. But there is another circumstance of some importance to be mentioned.

While the Church Missionary Atlas exhibits the principal stations of this Society, those of the other societies are wholly left unnoticed. Hence we can never get any but an unfair notion of the position of things. Let us look at the map of Northern India. What a different idea of the state of the country should we get if the labours of the fifteen or sixteen other societies here employed were represented to us. At present it might be understood from this map that, for instance, the wide tract between the Jumna, Indus, and Nerbudda rivers was entirely untouched by missionaries; and it would not surprise me if a member of the Church Missionary Society were to propose a fund for the establishment of a new station in the central point of Ajmere, and then learn with surprise that the United Presbyterian Church were already actively employed there.

Hence we see that good mission-maps must, 1, be drawn on a sufficient scale, and with as much accuracy as possible. 2, That the labours of all the missionary societies should be represented upon them. I will now briefly mention two other points. 3, It is necessary that a consistent orthography should be employed in these maps. At present, we very often find a name written in three or four, sometimes in ten or twelve, different ways, which give no means of positively ascertaining the pronunciation. How perplexing this is, need not be stated. If a consistent orthography for these were introduced, as might be done, by a General Missionary Atlas, the study of missions would be greatly facilitated.* 4, Ethnographical and previous religious relations must be exhibited in these maps, or perhaps in small appended ones.

These are the conditions that should be satisfied

* This deficiency often manifests itself, not only among the laity, but among ministers, and even such as are concerned in missionary operations. How could we account for the continual mention that is made of an Albany on the Murray river, New South Wales, in the report of one society (although no such place exists), than by supposing the writer never to consult a map?

† As far as I have been able to ascertain, this is the only Mission Atlas to be found among all the publications of the Missionary Societies of the British Isles. In Germany there is a much better compiled atlas—namely, that of the Basle Missionary Society. Another, which also contains very good maps, is that of the Brüdergemeinde; and a third, designed on a small scale, but with much accuracy, is that published by the Berlin Society. The Atlas of the Rhine Society is already somewhat antiquated, but a new edition appears likely to be brought out. As to the American Missionary Societies, I have not ascertained whether any besides the "American Board, C.F.F.M.," at Boston, has any map of the sphere of its operations.

* This object might very well be realized by that alphabet of Professor Lepsius', which has already been accepted by various Missionary Societies: *Standard Alphabet for reducing unwritten languages and foreign graphic systems to a uniform orthography in European letters*, by C. R. Lepsius, D. Ph., F.D.D. London: *Williams & Norgate.*

by the General Missionary Atlas that we require.

But in what manner ought this work to be produced? Ought one or several men to work at it, using the materials at present accessible, which are dispersed in an infinite number of annual reports and missionary journals, which for the most part, however, afford very insufficient data, and which would have to be brought together with great labour from their present various locations? This would be a labour of the Danaïdes. No! the missionaries must themselves take part in this work. It would be an easy task for each of them, even if he had not made a special study of general geography,* to collect data respecting his station and its environs, by which the details might be laid down in a satisfactory manner on a thoroughly designed map. If such statements were also drawn up relatively to the subordinate stations, then a General Missionary Atlas might, without difficulty, be compiled, which would supply the most pressing needs of the friends of missions.

But an undertaking of this kind happens to be proceeding at this very moment. The several missionary committees will soon have a collection of formulas submitted to them which have been about twenty years in use, in which they are asked whether they will forward copies of the same to their missionaries, and then collect and return the answers. It is much to be desired that these questions may not be thrown into the waste basket. May the Lord dispose the hearts of those persons, to whom the guidance of the missions is intrusted, to favour this undertaking; for it concerns a work which is of real importance for the further extension of the kingdom of God. May these lines also be effectual in convincing many readers how indispensable mission maps are to us, if we desire to have an accurate knowledge and conception of the field of missionary labour.

This, at least, is clear,—that, the more accurate this knowledge is, the more zealous and ardent will be our prayers for this holy cause; and may the Lord make our prayers for missions more earnest, that their operations may also be more efficacious.

Dr. R. Grundemann.

Frankfort on the Oder, Prussia,

* But if all the missionaries who go out into countries yet unexplored would take the trouble of supplying accurate geographical data, what an important service might thus be rendered to science! It would be worth while if more attention were paid to this subject in the mission houses, and if pupils were timely accustomed, as they might be in a very short period, to the use of the required instruments.

NOTES ON RELIGION AND RELIGIOUS LITERATURE IN FRANCE.

In travelling last year to the south of France I met, in a railway carriage, a very aged monk, who was journeying from Nancy to Toulon. His great age and simple manners excited much interest, which increased as we approached the sea, near Marseilles, where he manifested the curiosity and pleasure of a child. He appeared like a relic of the middle ages, and I could scarcely regard him as a living member of the present generation, when I found the kind of tract he had given to a fellow-traveller before I entered the carriage. I was allowed to read it, and certainly I could only imagine that an old man whose mind belonged to a former era would alone be found in possession of such an extraordinary production. Romanism presents itself to educated minds in the poetical prose of Montalembert or Manning, to devout minds in forms of prayer, to enthusiastic minds in the records of ancient legends, miracles, and missions. To these are added the charms of pageantry and architecture, of processions and music, and an ideal system of unity, with a permanent centre, and an infallible guide; and then the romance of an unchanging Church handing down from antiquity Scripture and tradition, accrediting both, and receiving glory from an uninterrupted succession of pontiffs, hermits, and martyrs, completes the illusion to which the imagination of many an unsettled mind has surrendered itself, not merely with satisfaction but with delight.

In many places where the minds to be addressed are very differently constituted, very different arts are employed. It is no longer merely the soft speech of Cardinal Wiseman, but also the coarse vulgarity of Archbishop Cullen that is required. And so, in various forms, Romanism adapts itself to the times. This has been bitterly felt of late in France. When there was a hope that more could be obtained by overturning the government of Louis-Philippe, Romish zealots were loud in their outcries for liberty, and so long as there was hope that the Republic could be used for their purposes, they were vehement republicans. But, since that time, with unblushing effrontery they have endeavoured to use as their instrument, arbitrary government, and have cast off their mask of liberalism. "*We*," wrote Lacordaire to Montalembert, "have not been of those who after having demanded liberty for all, civil liberty, and political and religious liberty, have hoisted the flag of the Inquisition and Philippe II., renounced without modesty all that they have written, outraged their old companions in arms on account of their constancy and of their fidelity, dishonoured the Church, saluted Cæsar with an exclamation that would have excited the contempt of Tiberius,

and who now, notwithstanding the lesson of events, flatter themselves still, in all their degradation, and in the shame with which they are covered. Separated from those from the very first day, we in fact never were of them. In my last breath and in my tomb, this will be a sweet and pure remembrance." And Montalembert in his life of Lacordaire speaks with equal energy and contempt of the priests who came forth to bless trees of liberty, and have since been the apologists of despotism. But these various aspects of Romanism are old in history; and, therefore, in certain places and conditions of society it is surprising if the more gross features of the system are permitted to appear. The sight of this old monk recalled the past, and I thought that the artificial Romanism which chiefly suits the present day, was perhaps scarcely known to him; while, on the other hand, his tract would not be found, except in some of the more remote districts. It appeared to be an old edition. On reaching my destination, I made some efforts to procure a copy from Paris, but in vain, and I concluded that it was indeed used only by men of the older class, who are still indulged with the sort of Romanism which fully satisfies their superstition. However, lately, when in Paris, I made a personal effort to procure the tract at one of the numerous Roman Catholic book-shops, near St. Sulpice, and at last succeeded; but the edition was different. I obtained several copies, in a neat form. The publishers are Girard et Josserand, Place Bellecour, Lyons; and on the face of the tract is a picture of the Virgin, with an infant Christ in her arms: for it is the Virgin, and not Christ, whom the Romanists usually present as the *principal* object of attention. The title of the tract is "Acte Héroïque de Charité envers les Saintes Ames du Purgatoire, proposé a la Générosité des Fidèles;" and on the first page, under the sign of a cross, is the motto, "Tout a Jésus par Marie. Tout a Marie pour Jésus. (All to Jesus by Mary. All to Mary for Jesus)." The preface commences thus: "The appeal which we have made to the pious children of Mary, in favour of the holy souls in purgatory, has been heard. More than seven thousand copies of this work exhausted in a few days are a proof of it. The most weighty reasons ought indeed to induce the faithful to perform this heroic act; it is a practice approved by the Church, and enriched by the most precious indulgences; and this Mother, full of tenderness, and always directed by the Spirit, is incapable of counselling in a course which could be injurious to our spiritual good, or that of the relatives whom we have lost, and whom we are bound in duty to succour before all others. Can we reasonably fear repenting hereafter, at the tribunal of God, for having been *too* charitable and too disinterested?" and so on. And then at the head of the tract, written to stimulate the faithful to this "heroic act" in behalf of souls in purgatory, is a text from Ruth which, as applied to such a subject, is a remarkable perversion of Scripture. In our English version the text runs thus: "The Lord deal kindly with you as ye have dealt with the dead and with me" (Ruth i. 8). This tract gives first some words from the Vulgate: "Faciat vobiscum Dominus misericordiam, sicut fecistis cum mortuis," and translates it into French thus: "La mesure de votre miséricorde à l'égard des morts, sera la mesure de la miséricorde de Dieu pour vous:"—"the measure of your pity to the dead, will be the measure of the pity of God for you." The meaning of this is diametrically opposed to the true sense of the passage. The good that Orpah and Ruth had done, was good to their husbands, *while living*, and to Naomi; but by leaving out the context, and by leaving out also the reference to Naomi, the idea is conveyed that some merit is declared by the Word of God to attach to acts of mercy to those who are dead. Even the words from the Vulgate, which are part only of a sentence, do not warrant the translation in French. They convey simply the prayer that God may show mercy to them as they had shown mercy to the dead, and, taken with the context, convey precisely the same idea as the words of the English version; but the French translation given in this tract, is a statement that the measure of God's mercy shall be the measure of the creature's mercy to those who are dead! And then the tract goes on with the blasphemies which I have to mention. It opens in these words: "This act of charity, so agreeable to God, so useful to holy souls in purgatory, and so profitable to ourselves, consists in a vow of the entire donation of all our meritorious (satisfactory) works (*œuvres satisfactoires*) in favour of those holy souls. The word *vow* need not alarm any one, since that to which it relates here does not bind any one under pain of sin." Then follow the precious privileges with which the holy father Benedict XIII. has deigned to enrich those who make it, and afterwards an account of the origin of the vow. It is traced, chiefly, to Father Olidon, early in the eighteenth century, but is stated to have been known earlier. In 1852 it was approved by the present Pope. Its form is then given as follows:—"For Thy greater glory, O my God, One in Three persons, to imitate more nearly my most sweet Redeemer Jesus Christ, and to show my sincere devotion towards the very holy Virgin Mary, Mother of Mercy, who is also the mother of the poor souls in purgatory, I propose to myself to cooperate in the deliverance and redemption of those imprisoned souls, still debtors to Divine justice in pains due to their sins, and, in the measure which is permitted to me, I promise Thee of good will, and offer Thee spontaneously, the vow of a desire to deliver from purgatory all the souls of which the most holy Virgin Mary wishes the deliverance. To this end I remit into the hands of that good Mother all my meritorious works, also those which others may apply to me during my life, at my death, and after my passage into eternity.

"I pray Thee, O my God, to consent to and

confirm this offering, as I renew and confirm it, for Thy glory, and the salvation of my soul.

"And if my meritorious works do not suffice to acquit all the debts of those souls which the holy Virgin wishes to deliver, and also my own debts, contracted by my own sins, which I hate and detest with all my heart, I offer myself, O Lord, if that is agreeable to Thee, to pay that which is wanting of their sufferings in purgatory, abandoning myself, as to the rest, to Thy infinite mercy, in the arms of Mary my tender Mother. I take to witness of my offering and my promise all the blessed of Heaven, and the entire Church militant on this earth, and suffering in purgatory. So be it."

In the explanations which follow the extraordinary supercession of the sacrifices and atonement of the Lord Jesus Christ, it is stated that the frequent repetition of the vow may make us ingenious to increase the amount of spiritual benefits which we shall destine to the consolation of the souls in purgatory, and that it is not a vow that supersedes the duty of prayer for relatives. "And though charity requires that our relatives should be the first in the application of the suffrages, the most holy Virgin knows better than we what are our duties, and she will cause that our good works shall serve first for our relatives and brethren, and then for others, according as they merit it before God." And in the succeeding considerations, in support of the practice of making the vow, many authorities are cited in its favour. One of these is curious. Father Baron reports that St. Gertrude having made this donation of her spiritual goods to the holy souls in purgatory, the devil appeared to her at the moment of her death, and, mocking her, said, "How proud thou hast been, and how cruel towards thyself! What pride is greater than to pay the debts of another, and not to extinguish your own! Now, now, we shall see at the hour of death. You will pay for it in burning in the fire of purgatory, and I will laugh at your folly, while you will weep for your pride." Then she saw Jesus Christ, her divine Husband, approach her, who consoled her thus: "To show thee how agreeable to me is the charity thou hast had to the souls in purgatory, from the present moment I remit all the pains which thou hadst to endure; and as I have promised to render to thee one hundred for one (of the good works done on behalf of the souls in purgatory), beyond this pardon I will liberally augment thy glory in recompence of thy charity in renouncing the fruit of thy good works in favour of my well-beloved in purgatory." And then comes the word: "Let those, then, who make this vow hope with confidence that they will not go to purgatory, or that they will not remain there long, and let them found their hopes on the divine goodness, on the promises of Jesus Christ, on the protection of the most holy Mary, and on the intercession of the souls who shall have been delivered, who, once in heaven, are incapable of ingratitude."

The perusal of this tract in the railway carriage excited my curiosity respecting the literature with which the priests are connected, and the result of my reading and inquiries tended much to confirm the impression that these "skilful rowers" were, as in former years, very active and very unscrupulous. In general, the popular literature of France is eminently unsatisfactory. There are some works of a high order of merit, and there are occasional articles of extreme value in the "Revue des Deux Mondes," but in general the staple popular literature of France consists of the *feuilletons* of the newspapers (both the provincial and the Paris papers), which are commonly, in fact, sensation novels published in parts, and novels published independently; and many of these are notoriously as bad as they can be. The two most remarkable that have been recently published are of a higher class than ordinary—I mean Victor Hugo's "Misérables," and "Le Maudit." The latter is spoken of, in some circles, in France, in such a manner as to excite the idea that it is a remarkably impure work, but this is a calumny which probably originates with the priests, for it is far from deserving any such character. As an attack on the priests, and chiefly on the Jesuits and the government at Rome, it is very powerful; but the old mode of answering unpleasant truths has been used by the priestly party. In a little work called "L'Auteur du Maudit" (Conte Vraisemblable), published this year in Paris by Victor Palmé, there is a libel worthy of the Jesuits who tried to ruin the Port-Royalists, and silence Pascal. An elaborate scene is depicted, in which the author of "Le Maudit" is represented as being a dishonoured priest, who was under the deepest obligation to his bishop, but nevertheless allowed himself to be bribed by a Jew to write this work as a speculation, against his conscience, and contrary to truth. Pascal, in his fifteenth letter, exhibited and exposed the Jesuit tactics of systematic calumny long ago, but it seems to be a favourite weapon still. He relates a story of a Capuchin assailed by them by insinuations and taunts, who at last challenged them to the proof, declaring that they "lied most impudently," and then he avails himself of the same expression, as the only answer he could make to false and vague charges, specifying no place or time, supported by no authority, but avowedly resting only on suspicion and hearsay. In these days they cannot poison public opinion as once they could, and for the most part their books are not read except by a very limited number. But it is surprising how many they publish. In a catalogue before me of new publications at the "Librairie Girard et Josserand," there are more than a dozen a month from May, 1863, to last April. The titles of these will suffice to indicate their characters. "Legends of Paradise, to serve towards a history of Paradise, of Purgatory, and of Hell;" 400 pages, 4 francs; "The Temporal Power of the Popes Justified by History," 670 pages, 7 francs; "Irish Legends and Histories," 230 pages, 2 francs;

"Satires by L. Veuillot," 350 pages, 3 francs 50 centimes; "Panegyric of Joan of Arc," 1 franc 25 centimes; "Essay on the Origin, Sanctification, and Privileges of the Medal or Cross of St. Benedict," 1 franc; "Exercises of St. Gertrude," 2 francs; "The Mercies of God: the history of my conversion to Catholicism," translated from the German of Dr. Læmmer, 1 franc 20 centimes; "The Letters of Lacordaire to the Countess Eudosia de la Tour du Pin," 5 francs; "The Month of the Souls in Purgatory," 30 centimes; "Liberal Catholics," 5 francs; "A Free Church in a Free State," by Count Montalembert; "Notre Dame de Fourrière;" "On the Decrease of the Priesthood: its causes and effects, and the means to remedy it;" "The Grandeur of the Mother of God," 2 vols., 8 francs; "Defence of the Church against the Historical Errors of Messrs. Guizot, Thierry, Michelet, Ampère, Quinet, Fauriel, Aimé Martin, &c.;" "Amende-Honorable to the Kind Heart of Jesus, in the Holy Sacrament, in the form of Litanies;" "Correspondence of Lacordaire with Madame Swetchine;" "Pastoral Letter of the Bishop of Nîmes on the Perils of the Faith hidden under the deceptive words, *Modern Ideas*," 1 franc; "The Freedom of the Human Spirit in the Catholic Faith," &c., &c. The catalogue of the library of Charles Douniol, in Rue de Tournon, is still more formidable. One part of it contains publications by the Jesuits, commencing with a series of their annual essays or studies, religious, historical, and literary, and this list is followed by a large number of their other publications. The catalogue then contains a list of "Brochures Diverses," of which eighty-three are on the Roman Question, eight on the Polish Question, six on the Society of St. Vincent de Paul, and fourteen on M. Renan. Among the rest are pamphlets on Syria, on the poor Catholics of Ireland; on England and democracy; on the martyrs of Japan, and the bishops of the nineteenth century; on the Jesuits, in answer to a history of their former downfall. A subsequent list in the catalogue gives the names of cheap publications in octavo, at 4 francs the volume, including the life of Lacordaire, by Montalembert; an essay on Ireland; a history of the League; and "La Comptesse de Baineval," a history of the time of Louis XIV., by Lady Georgina Fullarton. Then comes a list of books at 3½ francs the volume, another of books at 3 francs, then another at 2 francs, another at 1½ francs, another at 1 franc, another at 80 centimes, and another at 50 centimes.

The titles of many of these are significant of the activity with which the priestly party is using the press—such as A Protestant converted to Catholicism by his Bible and Prayer-book; A banished priest of the Revolution of 1792; Madagascar and King Radama; Historical Notices of some members of the Society of Fathers of the Sacred Heart of Jesus, and of the company of Jesus; On the principles of authority in the Church, by R. I. Wilberforce; On the existence and the institution of the Jesuits, by Ravignan; Conversion of a Russian Lady to the Catholic faith; Charles the First (of England) and the Parliament; Margaret of Anjou, by Miss Strickland. The alphabetical list at the end, extending through thirty pages, affords a remarkable variety of polemical and political works, from "The Irish Agitation since 1829, the Trial and Condemnation of O'Connell," and the Life of Cardinal Maury, to a work on ecclesiastical celibacy and a defence of Dante against the charge of heresy. But probably a small work written for the young by Monseigneur de Ségur (published in Paris by Tolra and Haton), and entitled "La Révolution," will supply a sufficient specimen of the sort of instruction which zealous Romanists have recently prepared for the public mind. Montalembert and a few more combine with their zeal for the Church a certain kind of Liberalism, and such persons may serve the purpose of the Church in their measure; but the true and genuine style of Romish teaching is much better illustrated by books of this kind. The work, the author states, was blessed by the sovereign Pontiff at the moment he undertook it. Revolution he defines to be revolt erected into a principle and a right. Satan is the father of it. The Pagan Renaissance, then Luther and Calvin, then Voltaire and Rousseau, have revived the cursed power of Satan their father. The Anti-Revolutionist, *par excellence*, is our Lord Jesus Christ in Heaven, and on earth the Pope his vicar. Is conciliation possible between these and Satan? Impossible! for Voltaire wrote, "Crush the wretch;" and Luther, "Let us wash our hands in their blood." No authority is cited for this quotation. Literal quotations of the most alarming character then follow without a reference as to where the "secret instructions" so quoted are to be found, and without any clue to the correspondents in London, Ancona, and Vienna, whose words are given. But then there is a quotation from a correspondent supposed to be a Revolutionist, at Leghorn, confessing to a failure in the attempt to corrupt the college of Cardinals and the Jesuits! Page after page of this kind of thing follows. The eleventh section is on the principles of 1789. Most men think now-a-days that if the French Revolution had rested there, it would on the whole have been a very noble and beneficial work. It was by adding to these principles, rejecting all control and authority, allowing weak and wicked men, and the passions of the multitude to gain the ascendancy, that such frightful consequences ensued. And Monseigneur de Ségur condescends to adopt the principles of 1789 in respect of "true liberty, true equality, and fraternity?" but when he advances to the declaration of the rights of man, he is startled by finding among others, the tenth and eleventh, "No one ought to be disturbed for his opinions, even his religious opinions, provided that their manifestation do not disturb the public order established by law," and "The free communication of thought and opinions is one of the most precious rights of man; every

citizen ought then to speak, write, and print freely, subject only to being bound to answer for the abuse of that freedom in cases determined by the law." In a section on the sovereignty of the people and democracy, he declares that the former principle is the doctrine of the Church, and that if a ruler gravely and evidently fails in his duty, he may be deposed; but "I am bound to add," he says, "to avoid any revolutionary interpretation, that the Church being the sole impartial judge in these great cases of conscience, can alone, by a solemn decision, sanction an act so grave after having recognized the weight of the offence." These cases, he says in a note, are rare: "they are for example, the case when by the conduct of the prince, the people would be liable to lose the true faith, &c." To apply his system, which he proceeds to develope in a manner that fully accounts for the blessing of the Pope, he admits that all the world should be Catholic. "Certainly," he says, "and it is as desirable that all the world should be Catholic, as it is desirable to see applied to society the peaceable and specific system of which we have just spoken." The system, that is, of yielding everything up to the supremacy of the Church as represented by the Pope, "all the world ought to be Catholic because all the world ought to believe and practise the true religion." In his 17th section on liberty, he speaks at first in general terms, and then he proceeds: "In religion, liberty consists in the power to know and practise fully religious truth, that is to say, the religion Catholic, Apostolic, and Roman. For the Pope and the Bishop full and entire power to teach and govern the faithful, and for them, the power to obey them without restriction." The Liberals, he says, advocate liberty to do good and to do evil, according the same protection to the good and the bad, to truth and error, to the faith and to heresy. They deceive themselves, he says, and erect into a principle that which is but "*a necessity of a transition state.*" He then supposes the Liberals, saying, "Then be logical, and do not ask to be put on the same footing as your adversaries." We do that now, says his Lordship, because we may ask for what all other citizens have, but "that is no reason why we should not desire better things." The Church has, like her divine Master, but one weight and one measure, she loves, she favours, but right, and the truth, and good; she rejects and detests everything erroneous, everything evil and unjust. Who is the Christian who will ever dare to say that Satan has in the world the same right as Christ? But that pretension is at the bottom of Liberalism. The Church, and we all with her, we claim the rights of truth, because the truth alone has rights; we deny that which they call the rights of error, the rights of heresy, the rights of evil, because error, heresy, and evil have no rights. There are necessities in point of fact which often compel authority to shut the eyes to the ravages which it cannot check, but its duty is to extirpate the evil as completely and as soon as possible, and so on, hoisting, as Lacordaire said, the banner of the Inquisition and Philip the Second. In page 100, he declares with triumph, that "Gregory the Sixteenth condemned with an energy, wholly apostolic, the same false principle of liberty in its two principal applications—liberty of conscience and the liberty of the press." There is more to this effect.

If a sovereign cannot extirpate error, he must wait; but he must do so when he can. And error, of course, is that which Romanism pronounces to be such. But, coming to the point, the author proceeds:—

"And the Jews and the Protestants, what will you do with them? There may be one of two cases; either they have already introduced error into a Catholic country, or they are not yet established there, and they wish to enter. In the first case the duty of the sovereign is to tolerate them, to guarantee to them—as to the Catholics—all their civil rights; but, at the same time, he ought to prevent them propagating their deleterious errors. If he can, he ought to procure their conversion in facilitating the work of the ministry of the Church in respect of them. His is, in fact, the duty of a good father in respect of his children. In the second case, the duty of the prince is quite different, though, at bottom, it is but the accomplishment of the same duty. He ought, if he wishes to be faithful to his high mission, to prevent at all risks (*à tout prix*) heresy infecting the faith of his subjects, and to treat the propagandists as unjust aggressors. Heresy has not any right in such circumstances."

"And, in a Protestant country, what would be the duty of the sovereign? A Protestant sovereign in protecting a false religion makes a false application of a true principle. This is not the fault of the principle, and the misfortune of the sovereign and of the people is simply that they are Protestants. It often happens that men make a wrong application of sound principles. Satan thus turns to his own profit the most excellent institutions. Christ, moreover, has the right to drive away Satan, because Satan is a rebel, an usurper, and a sacrilege. Satan, on the contrary, has no right as against Christ, because Christ is the rightful Lord, good, just, and holy. So it is with the Church and heresy."

And this is the kind of instruction prepared under the blessing of the Pope for the youth of France, and the outlines of policy which Monseigneur de Ségur would restore with the elder Bourbons in France, and which now flourishes under the younger branch in Spain, and recently bore fruit in the case of Matamoros. That it flourishes no longer under other Bourbons at Naples, and has been overthrown in Tuscany, Modena, and Lombardy, and can scarcely support itself even with the help of French bayonets in Rome itself, must be a terrible and heartrending truth to this class of outspoken priests.

What effect such writing can have beyond raising up an active but small body of zealots, blind to the signs of the times, deaf to the lessons of experience, and enslaved by a most unscriptural superstition, it is difficult to say. It may also tend to irritate and exasperate the masses. It ought to open the eyes of such Liberals as Montalembert, and of all in England and Ireland who have faith in Cardinal Wiseman's soft speeches as to the true character of Romanism. But its effect is limited.

The general character of the literature in France is very opposite to all this, and in an opposite extreme is just as bad. But there are works published in France which appear to have a good sale, and which indicate that there must be a considerable class of readers of a very hopeful order. I allude not merely to the avowedly Protestant works and periodicals, such as the "Revue Chrétienne" and Merle d'Aubigné's "Histoire de la Réformation;" but also to such works as "L'Ouvrière," by Jules Simon, which is a very interesting inquiry into the condition of the workwomen in France, and "Histoire de la Renaissance de l'Italie, 1814—1860," by Rudolph Rey (an admirable work which should be translated into English), and the republication, in cheap and popular forms, of standard works. The catalogue of Charpentier's library containing the list of works published at three francs and a half (about three shillings), is very interesting. These include, in one volume each, the Thoughts and the Provincial Letters of Pascal, Racine's Plays, La Fontaine's Fables, Laboulage on Religious Liberty, Lamprey's Political History of the Popes, and De Staël's Corinne, and others of the same stamp, in two or more volumes of the same price. Among the translations from the English are works by Macaulay, Mrs. Beecher Stowe, "Paradise Lost," Shakspeare, Goldsmith, and Lingard, and the translations from the Italian include Dante's works and Silvio Pellico. But, after all, it is confessedly difficult to judge the variable French mind, and it is very difficult, at the present moment, to determine its current. On the one hand, there is a very large class who desire peace; peace with foreign nations, and national peace; and this leads to submission to the Imperial rule, if not to the love of it. Too often it leads to gross servility and adulation, so that the tone of the speakers in public assemblies, and of some of the papers, is quite abject. On the other hand, there is an under-current of bitterness. The press is overawed, and few papers dare discuss freely any matter unless they adopt the government view, and society itself is overawed, so that men do not speak to one another as we do in England. The result of this is great humiliation among men who are ashamed of not being free, and drives them to the extreme length of desiring another overthrow of the dynasty. The election of republicans like Carnot and Garnier-Pagès, in Paris, lately told something of the mind of the people. As to the priests, on the one hand the friends of order are likely to favour them; on the other, the enemies of despotism, in every form, have found to their cost that the priests are its friends everywhere.

In France, probably, the priests have lost as much ground with some classes as they have gained with others. Their boast, however, is of their success in England. They either believe, or wish to appear as believing, that their faith is making such rapid strides in England that its ascendancy cannot long be postponed.

The reception given to Garibaldi gave a rude shock to the building of their hopes; nevertheless, the fact that there have been many perversions to Romanism, and the presence in various places in France, occasionally, of some of the more zealous perverts, who are themselves full of confidence, keep up the delusion.

When religion is presented to the people, not in its great central life-giving truths, in the simple language of the New Testament, but accompanied by legends at which credulity itself revolts, the effect must be prejudicial. There is danger of the whole of the priests' message, that which is true and that which is false together, being hastily rejected with contempt and indignation. The impudent stories of winking Virgins, and the like, do more than excite a smile. The spirit of Voltaire has infected the French mind, and all this sort of thing gives it food to feed upon. Nevertheless, the priests have now much influence. Religious observances not being absolutely out of use, they have abundant opportunities of turning them to their own account. The men of France trouble themselves but little about sermons and masses; but they require the services of the priests at baptisms, and at marriages and funerals; their children are commonly at schools at which priests (some of them sincerely devoted to the work of education) teach; and it is decorous to allow the youth of both sexes to be "prepared" for their first communion. Add to this the influence of the confessional, so far as the priests can bring it into action, and the all-powerful, gold-extracting doctrine of purgatory. When life is escaping, and a man's earthly goods can profit him no longer, it is not difficult to extort something for masses for the repose of his soul, even if he doubts the whole theory: it *may* be true, and there is a sort of chance of a prize in that lottery! It is said, however, that the number of priests cannot be kept up. There was a time, before the Revolution, when (it has been lately declared by a Roman Catholic bishop) there were ten thousand in Paris alone; but those were days of immense endowments, and political privileges and power. At present money and pleasure are the two ruling passions of France. The eighteen years of Louis-Philippe's government gave peace to the country, elevated the middle classes, strengthened the spirit of commerce, and prepared the foundation of present prosperity. There is now great activity in trade, and not a little sanguine speculation. The

youth of the country have temptations now to move about and to embark in trade, and the ranks of the priesthood afford few attractions to men of ambition, energy, or active minds. It is observable, that no one pretends that the priesthood has of late distinguished itself, except in the case of Lacordaire, by eminence of genius, or by any remarkable production, (and it is remarkable how true this is also of the Romish priesthood of England and Ireland). The youth of the country are drawn in a contrary direction, and the tendency seems to be towards an exhaustion of the priesthood, or the necessity of recruiting from the ranks of those who have very few mental qualifications for anything. And the effect of the present controversies on Scripture, in reference to physical science and biblical criticism, is exceedingly adverse to Romanism. It is quite idle to meet everything that is said and written by a decision of the Council of Trent, or anything else which is inapplicable to existing difficulties. The boasted "non possumus" of the Pope may have its effect in politics, but it cannot arrest the progress of discussion; nor will the priests succeed in inducing the French people to keep silence, as Monsieur Renan's work and its popularity sufficiently prove. The opposing influence of Protestantism in France, it may be feared, is not very great. Its work in Paris is interesting and hopeful in a high degree; but generally, the French Protestants themselves, and others who have resided long among them, are not sanguine of producing great effects on the public mind. If there are gains from some conversions, there are many losses from mixed marriages. That which would speedily alter the whole moral aspect of the country is lacking—a revival in the Protestant Church. Were men of might raised up, men full of faith and of the Holy Ghost, to preach "as dying unto dying men," to commend the simple Gospel as the animating principle of their own devoted lives, very soon would the lively and susceptible French mind respond with joy. Such men there are, and in the whole Church of Christ perhaps there are few believers who more truly adorn the doctrine of Christ their Saviour, than some French Christians; but such men are the first to acknowledge that there is a lack of God's Spirit in their assemblies, and that the valley all around them still seems to be full of dry bones.

MACLEOD WYLIE.

THE STORY OF TWO COLES, A FAQUIR AND A PÁHÁN.

BY J. D. PROCHNOW, D.D., (AUTHOR OF THE LIFE OF GOSSNER, &c.)

THE Faquir Ischa was born in 1788, in the south of the Chota Nagpur district, his father being a poor ignorant man, of the caste of oil maker. The son grew up a poor ignorant man too, living, according to the custom and habit of the Coles, only up to his eighth year under the control and authority of his parents; after that time spending scarcely a single night under their roof, joining all the idolatrous festivals, and excelling in dancing, drinking, and rioting, living in wickedness and vice. When grown up, he fell in with some faquirs, who taught him what he did not know before, chiefly the smoking of hemp; perfecting him in a life of vice, able and willing to undertake anything. He joined them altogether, living henceforth an outrageous life—a vagabond, robber, and thief,—there being no sin or crime which he was not the foremost to commit. He forsook his wife and children, roving about through the length and breadth of the land, the companion of the evil-doer, having no home, no rest anywhere; he could only be found among those who were considered outcasts even among the Coles. His brother marrying his wife, he felt himself the more free from all restraint whatsoever, the principle he acted upon being: "To the living belongs everything, the dead enjoy nothing." By far exceeding in wickedness even the faquirs, he became now in his turn a teacher, being regarded by the people as the boldest and most enterprising, gathering disciples around him wherever he went, and instructing them in his Belial acts by word and example. More than once he was caught in acts of robbery, &c., and condemned to imprisonment with some of his followers. When released, he was considered a martyr, standing henceforth, even higher and holier than before, in the estimation of his disciples. He taught that he was the greatest and holiest of all faquirs. "In my hand," he said, "are all the three worlds; I rule them. Sun and moon dance on the point of my smallest finger. It lies in my power to let the sun disappear, and appear again." In order to prove this power of his, he passed seven days and seven nights without food, not touching anything brought him by his followers; continually smoking hemp—an example of self-denial and holiness not to be surpassed nor equalled. Some of his disciples tried to do the same, but few accomplished even four days. So he stood unrivalled in the whole land, venerated and worshipped wherever he showed his face. When he came into a village or city, his disciples at once took him into their houses, placing everything at his disposal. The first honour was that the inhabitants of the house, the members of the family, flocked round him, receiving his blessing, washing his feet, and drinking the water as *amzil jal*, water of everlasting life—life preserving and life giving—and kissing his small finger by which he ruled the heavenly bodies; and from that moment, all the inhabitants, all the stores, &c., of the house were at his free disposal; he could do with them what he liked—wife and children

obeying without asking his behests. During the night, all his disciples gathered aronnd him, and infernal orgies began. Having stopped long enongh in one house and in one village, he went to another, carrying on the same thing, the same abominable and horrible doings, all throngh the land, wherever disciples of his lived and his influence extended. In order to rid himself and his disciples of the transmigration of souls, and become immortal, acquiring power over life and death, he taught that man must eat during his lifetime the flesh of all existing animals and living things—from men down to the smallest worm. And his doctrine they carried into practice. Frequently they went cutting pieces of flesh from the dead bodies about to be burned, digging up the graves in which small children and infants were buried; (the Coles burn only grown-up people, like the Hindus; children they bury.) Of fishes, worms, insects, and all animals they did eat the flesh. By receiving meat of all living creatures into the body, assimilating it, identifying it with one's own body, the transmigration is conquered, and when the time comes that the soul must leave the body,—which it does by a small invisible hole at the top of the head,—it looks round to find a living being into which to enter, but finding not a single one in the neighbourhood, or in the whole land, which the soul has not already received, of which the meat has not already been eaten, the soul returns at once into the body, and the man cannot die any more. Poor deluded man! He went even so far as to attempt to pass himself off as an incarnation of the holy and just. The belief of the Hindus of an immaculate and pure incarnation, which is still a future one, and will in a short time appear—born of a pure Virgin as an adorable Brahmin — riding on a white horse, holding a two-edged sword in his hand in order to kill at once, with a single stroke, all the sinners; and, having accomplished that, gathering aronnd him all the righteous—*i.e.*, those who have done many religious and meritorious works—the belief of such a *sat akalanz autár*, true and immaculate incarnation, has penetrated to the Coles. The faquirs of the Hindus frequently lay hold of this promise, abusing it to their carnal purposes. The faquir of the Coles, Ischa, did the same. He gave out that he, being the most powerful of all holy men and saints, had been appointed to bring into life this pure *autár*. It surpasses all conception what crimes he, together with his followers, continually committed, and how he managed to elude the vigilance of the native police, continually putting them all in awe and terror. Whilst in the midst of his mad career, the rumour spread throughout the land that feringees (foreigners) had come from a far distant country to preach the true religion of the only true God. From the year 1847, the brethren began to preach and proclaim the good tidings of great joy throughout the whole land, travelling two-and-two, with a bullock-cart and a tent, &c., putting up in the cities and villages for some days, spreading the Gospel round about. The Coles began to talk about it in their villages and on their travels, and spread the report throughout the land. The fact is a most remarkable one, that some of the disciples of Ischa were the very first who came regularly to listen whenever the missionary showed himself; but also to interrupt the preaching by all sorts of questions and disturbances, trying to neutralise the labour of the missionaries, and to counteract their influence; but by that means they became more and more acquainted with the truth, and two of them were the first converts. Their constant prayer was: "Show us Jesus, and it suffices." The missionary took them into his room: falling on his knees, he prayed with them and for them, that Jesus might reveal himself unto them and open their eyes of faith. The 9th of June, 1850, was a glorious day in the annals of the Chota Nagpur Mission. The first adults from among the Coles were baptised that day, and among them was one of the chief disciples of Ischa, called Pori, from Heta, who received the name David at his baptism. The missionaries visited regularly their converts in the villages. One day, when Mr. F. Batsch came to Heta, to pay a visit to David Pori, he found in his house the old faquir Ischa, already upwards of sixty years of age. The missionary was received with great joy by the converts, and some inquirers, even many of the heathen Coles, came together and expressed their satisfaction at the visit, listening with great earnestness. When the converts stretched out their hand grasping the offered hand of the missionary, saluting him with the Christian salutation usual among the converts, *Jisú sahay, i.e.*, "Jesus our help," old Ischa too approached, offering to take the hand of the missionary, who, however, withdrew his hand from him saying, "First forsake your old ways, believe in Jesus Christ as your Saviour, only then we can become brethren, and shake hands together. In your state of nudity and filth of heathen abomination," (the faquirs go generally naked, covered all over with cow-dung, which is considered very holy and purifying, and with ashes,) "with the signs of the devil worship on your body, I cannot take your hand." He was, to the great astonishment of the missionary, ready at once to go and bathe, and put on clothes, and gave the malas, or rosaries, at once to the missionary. Notwithstanding, the missionary shook not yet hands with him, but at his request prayed with him. The following Sunday, Ischa was seen in church at Ranchi, at the mission station, for the first time, but not for the last; he was so pleased with all he saw and heard, that he at once resolved to remain. He asked: Master, where dwellest thou? and received the reply: Come and see;—and he came and saw, and abode with them. The missionaries allowed him to remain with them as an inquirer, under the following conditions: 1, To put a stop to his roving life, and never to think of wandering the country about to visit his disciples, nor to make disciples

any longer, but to remain still at one place. 2, To build a hut and an oil-press, living by the labour of his hands from the fruits of his trade. The missionaries assisted him with a small advance of money, which he was bound to repay to a great extent. 3, To go and fetch the woman with whom he had lived the last, with her children, and to live only with her. In one word, to forsake all the abominations of idolatry. His intentions were very good, and he promised all. He set to work at once to fulfill all these conditions. He went and fetched his last wife and the children, living in his small hut of bamboo; he established an oil-press or oil-mill, and laboured at his trade. Aged as he was, and weakened by a long life of idleness, dissipation, wickedness, and vice, he felt it rather hard and troublesome, and after some months he disappeared altogether, and did not show his face for some time. But many of his disciples had become Christ's disciples, and would not receive the old faquir Ischa any more under their roof; some had in the meantime forsaken him and attached themselves to others; in short, he found matters changed very much, and had to undergo many sufferings and privations, as there were no longer people everywhere to feed him and worship him. To this was added the sting of conscience. He had evidently received deep impressions from the word of God, the Spirit of God having laboured in his heart. All this drove him back. He returned as a true penitent, confessing his sins and receiving baptism, after some time of trial and preparation. He became docile and tractable, and loving and lovely, a monument of the grace of God—always hungry and thirsty after the word of God and the means of grace.

The missionaries could implicitly trust in him and rely on his word— they would even have gladly made him an office-bearer in the church, had he been able to exercise all his mental faculties with vigour and strength; but, besides being so very aged, the constant smoking of hemp had weakened his mental power extremely. But he laboured diligently, and was enabled to support his family, keeping himself and them from need. All Christians loved him and esteemed him; and he was an honour to the church, simple minded and honest, so that the missionaries were not afraid to place some orphans in his family under his charge and care, whom he trained up together with his own children in the fear of the Lord. Upwards of seventy years of age, he was still hale and strong, when suddenly he became ill, and said to Mr. Batsch at a visit, "My Padre, I am ill. I shall not recover. I know the Lord will take me: praised be His holy name." However, it seemed as if he was rallying, and the Christians thought they would have him still somewhat longer among them; but he unceasingly prayed the Lord might call him home. Mr. Batsch writes: "The 2nd of October, 1859, I was suddenly called to Ischa. I found him very weak, but very happy and joyful; he said to me, 'I have two prayers to make to you—first, that you pray with me and for me that the Lord may receive me soon into His kingdom, taking me away out of this body of sin; the second, that, next Sunday, before the whole congregation, and with all the believers, you offer up thanksgiving and praises to the Lord Jesus that He, in His boundless mercy, has taken me, the vilest of the vile and the most abandoned sinner, out of the world, uniting me with His Church, making me one of His own. What boundless grace and mercy. Yea, yea, Jesus, Thou art my Saviour—my all in all.' Before his countrymen, Christian inquirers, as also before those who were still heathen and came to see him, he witnessed a good testimony, confessing Christ, and admonishing all to serve and love Him unfeignedly to the end, pointing out the only road to heaven to those who were still wavering and halting between two opinions. The 30th of October, 1859, he departed in peace, without pain or struggle,—a living example of the truth of the word,—where sin has abounded, grace has abounded still more."

A most remarkable instance of the merciful preservation of the Lord, which was the cause of many Coles being converted to the only true God, I would further mention. A Páhán, *i.e.*, a priest of the Devil, obtained from his son, when at the point of dying, a solemn promise not to forsake the religion of their fathers, as others had done, but to beware of the influence of the Feringees; and above all not to mix with those who had forsaken their own religion and adopted that of the white people. He should continue to worship faithfully the gods of the jungle, of the wood; and as these gods had protected him (the father) all his life through, from harm and hurt, from dangers and disease, so they would protect the son too. The son promises the father faithfully to follow his advice. The father dies; the corpse is burnt according to the custom of the land. Not long after the son joins a party of sportsmen in Phagun (October, 1858). Whilst passing through the jungle a tiger turned up, and prepared at once to attack the party. All took to their heels except our Páhán—Why should he flee? was he not a faithful servant of the bhût of the jungle, the god of the woods, and all the animals therein? Had he not promised his father on his deathbed to remain a faithful servant of the bhût, and had he not kept his promise hitherto, bringing offerings at all festivals, and worshipping daily before him? Why should he flee? Would not the god of the jungle protect him from the tiger? Full of confidence he stands still, facing the tiger; he takes his bow from his back and an arrow, but, alas! whilst drawing the bow the cord snaps, and the weapon is made useless. What can he do now? Without another weapon he stands defenceless before the tiger, which meanwhile has approached so far, as to prepare for the last spring. The Páhán, deadly pale, is facing the tiger; the animal does not allow him much time for reflection; with a sudden spring he throws his prey down to the ground, the forepaws on his

shoulder, and the hinder paws lacerating his legs. The Páhán, in deadly anguish and pain, with a strong gripe lays hold of his throat, trying to choak him. The tiger, becoming frightened, loosens his grasp, and struggles to get away, and succeeding with a jump to rid himself from the hands of the man, walks away a short distance, but soon turns round to renew his attack, when, looking at his prey lying on the ground, he prepares himself at once to make the second leap. It is impossible for the poor man to rise from the ground and face his enemy; but, as soon as he perceives that the tiger prepares for the jump, he, remaining on his back, draws his legs down upon his chest as closely as possible, covering in that way his whole body. The tiger leaping upon him is, at the moment he thinks he has his prey safely in his claws, thrown back with great force by the man, who, having drawn in his legs as much as possible, was enabled by putting his feet on the chest of the tiger to throw him off. Not being prepared for such a treatment, and as if quite ashamed, he walks off into the jungle and does not return. Those men who were with him when the tiger made his appearance and ran off, had gone to the next village, making a great noise, and drawing together many men from the field and the village; so when the tiger had left his prey on the ground they made their appearance, and some of them being inquirers after the truth, and acquainted already with the missionaries and their doings, offered to assist the poor man, wounded severely by the tiger, and to bring him to the missionaries, who would apply ointment to his many wounds and give him medicine. He yielded at once, and as soon as he arrived at the mission station he gave up his idolatry, and turned with his whole heart to Christ the Saviour. Being a man of energy and well known, his influence drew many more after him. But now persecution arose. His father being in possession of a large grant of land from the Thikedar (the Zemindar, or landowner, who is responsible to the British Government for the rent), the land as a matter of course belonged, after the death of the father, to the son, who enjoyed the produce undisturbed as long as he was a pagan; but as soon as it became known that he had attached himself to the Christians, or rather had become an inquirer, persecution arose from all sides. The Thikedar tried to take away the grant of land, but he could not succeed. The villagers, who had formerly looked up to the Páhán (devil-priest), now ill-treated him. However, he bore all very well, and remained steadfast. After due preparation, he was baptised, and is like a happy child rejoicing that he has found peace and rest for his soul, being a pattern among the Christians and a light, and salt among the heathen. Though he lives twenty-five English miles distant from the mission station, the brethren see him every Sunday in church, attending both services; and when, on Monday morning preparing for his journey home, he comes to one of the missionaries, asking him to pray with him before he starts on his way, because, he says, the devil is even more cruel and enraged than the tiger, and the only weapons against his fiery assault are prayer and faith.

Such are instances of the power of the word of God. We could introduce many more; but these two may suffice. We would only draw now the attention of the reader to the cruel persecution, the poor Christians have had to endure from the very first to this day. The Coles, being the original owners and proprietors of the soil, have been cheated out of their right by the wily Hindu Zemindars, who have penetrated by degrees into the strongholds of their jungle, and, knowing the English laws and regulations, have gained and exercised by degrees an influence over the Hill tribes, obtaining a power which never belonged to them; but the Coles, being ignorant and credulous, fell an easy prey to the wiles of the crafty Brahmin Zemindars. How matters can be altered or changed now it is difficult to say; but the British authorities ought always to keep in mind the fact of the Coles being proprietors of the soil by right. May the Lord bless the work of His labourers abundantly.

THE CURIA ROMANA.

BY L. DE SANCTIS, D.D.

In my former article I began the description of the Curia Romana, and spoke of the holy and universal Inquisition, and the sacred consistorial congregation; all ecclesiastical congregations composing the Curia being styled holy, or sacred, or apostolical, or, at the least, reverend. Before I proceed, I wish to point out that some of these congregations which make up the Curia concern themselves with the conduct or direction of the whole Roman Church, of which the Pope is head; while others are occupied with the conservation of religious orders, by which we must here understand the diverse institutions of monks and friars; others, again, are devoted to the care of missions; and, lastly, some have only to do with Rome itself, and are established to assist the Pope in his character of Bishop of that city.

The congregations of the first order are:—The Holy Inquisition, which is the highest; the Consistorial; the Sacred Congregation of the Council; that of the residence of Bishops; the Sacred Congregation of Ecclesiastical Immunity; that of the Index; that of Rites; that of Indulgences and relics; the Sacred Congregation of the Examination of Bishops; the Sacred Congregation of Extraordinary Ecclesiastical Affairs; the Sacred Apostolic Chancery; the Sacred Dataria (or Papal

Chancery, from which bulls are issued); the Sacred Penitentiary; the Secretaryship of Briefs and that of Memorials. For the conservation of religious orders, there are the Sacred Congregations of Bishops and Regulars, and the Sacred Congregation of Regular Discipline; for missions, the Sacred Congregation of the Propaganda, with all the colleges annexed to it. To assist the Pope in his capacity of Bishop of Rome, there are the Sacred Congregation of Apostolic Visitation, that of Ceremonies, and the Vicariate.

I do not pretend to give a complete description, but merely a sketch, of all these congregations, in order that Protestants may have some idea of them, and as I have already spoken of the Inquisition and the Consistorial congregations, I shall now touch upon that of the Council.

This congregation was instituted three centuries ago, for the purpose of interpreting the disciplinary decrees of the Council of Trent. Under pretext of so doing, it finally decides in matrimonial causes, in causes concerning the nullity of religious vows, and funereal and sepulchral rights and privileges; judges questions of ecclesiastical jurisdiction; passes sentence in all difficulties that may arise between bishop and bishop, between bishops and canons, parishes and canons; invariably declares, in the name of the Council of Trent, that it interprets the rights of each and all, these declarations having the force of laws. The decrees of the Council of Trent do not suffice to the Roman Curia. In order to carry on its despotic rule, it has deprived ecclesiastics and jurists of the faculty of interpreting these decrees; claims the sole right to do so, and most certainly never fails to interpret in its own favour. The power of this congregation extends over the whole Catholic world. It is composed of an uncertain number of cardinals, one of whom is its Prefect, or President; of a prelate who takes the title of Secretary; of an inferior one, who takes that of Substitute; of many other prelates, styled Relators; and of a quantity of advocates, called Auditors. This congregation is of eminent use to the Curia; by means of it, it has all the matrimonial and ecclesiastical affairs of the whole Catholic world in its power; it employs it to interpret the decrees of the Council of Trent. But this is not all; patriarchs, archbishops, bishops, and abbots are all obliged to submit to it, every three years at least, an exact report of the government of their dioceses, and of all that has taken place there; the prelate-relators study these reports, and communicate to the Sacred Congregation whatever of interest they may be found to contain, upon which it replies to the bishops, and advises and directs, so that by its means not only is the Curia informed of what is going on throughout the world, but it has the means of governing every diocese in it.

There is another sacred congregation in Rome, connected with the residence of bishops, which is composed of an indefinite number of cardinals, the Prefect of whom is the Cardinal-Vicar. This congregation is annexed to that of the Council, and the two have the same prelate for secretary. Its ostensible purpose is to see that the bishops remain in their dioceses, but its real and true function is to give them permission to absent themselves from them. When a bishop does not wish to remain in his diocese, he requests leave of absence from this congregation, and has it conceded; hence the Curia always knows what bishops are, or are not, at their post.

The sacred congregation of ecclesiastical immunity is also composed of an indefinite number of cardinals, one of whom is Prefect; added to which there is a prelate as Secretary, and an inferior one as Substitute, or Under-Secretary. The province of this congregation is to take cognisance of and decide in all cases which may occur in any part of the world respecting the infringement of ecclesiastical immunity, of which I will now give a brief sketch.

There are three kinds of ecclesiastical immunity—*real*, *local*, and *personal*. *Real* immunity consists in all ecclesiastics, their property and places, being exempt from payment of rates and taxes. This immunity is such, that any Catholic king or parliament taxing the clergy like other citizens, is immediately liable to the greater excommunication. Hence, from the Catholic point of view, there is no monarch, government, or parliament, which is not excommunicate, these laws never having been revoked.

Local immunity not only consists in the exemption from taxation of all places belonging to ecclesiastics, but in the privilege of refuge for all criminals seeking it in churches, convents, bishops' houses, or seminaries; nor is it even necessary that the criminal should actually have entered the church; it is enough that he should have touched its grating, or even its outer wall, to render any magistrate who orders his apprehension, as well as those who execute the order, liable to the greater excommunication, unless he publicly reconducts the criminal to the asylum from whence he has been taken, and leaves him in freedom there.

Personal immunity consists in the exemption that all ecclesiastics enjoy from secular jurisprudence, so that no magistrate may judge an ecclesiastic, however grave his crimes, without incurring the greater excommunication. When governments recognised these immunities, the Sacred Congregation had enough to do to decide in all cases of the kind, in different lands; but, at the present time its activity is reduced to dealing with such as occur in the pontifical states, receiving the reports of bishops as to the pretended attacks made by government upon the immunities, and granting absolution for the offence to some one or two individuals who may solicit it. However, it is still useful to the Curia, as keeping it informed of all that is done abroad, contrary to the principle of ecclesiastical immunity.

Now for a word respecting the Congregation of the *Index*.

It was established by Pope Pius V., to continue the index of books prohibited by the Council of Trent, and is composed of an indefinite number of cardinals, one of whom is Prefect; of a Secretary, who is invariably a Dominican brother named by the Pope, and by a varying number of consulting theologians. Every month a decree prohibiting new books is published by this congregation, and these prohibited books may be divided into three classes. The first includes books written by authors known to be heretical, and however admirable these may be, or however free from controversial tendency, they are forbidden out of enmity to their writers. Such writers are at once dismissed, without the Sacred Congregation's taking the trouble to examine them or name them in the Index. The second class consists of books of Catholic authors, but containing views that do not accord with those of the Roman Church. The third class embraces all anonymous works contrary to Romish doctrines. With these two classes the congregation deals as follows.

Wherever, in any part of the world, a book is published containing an attack upon the Romish Church or the general doctrines of Christianity, the bishop of the place is obliged to denounce that book to the Sacred Congregation; whose secretary then proceeds to have it examined by some one of the consulting theologians, who writes his opinion of it, which is communicated to the rest. If of these consulters, presided over by the Master of the Sacred Apostolic Palace, the majority agree in disapproving the work in question it is prohibited, and the resolution arrived at is carried by the secretary to the Congregation of Cardinals. If they concur in the disapproval, the secretary refers the case to the Pope, who confirms the decree, upon which the book is definitively condemned, and no Roman Catholic may possess or read it on pain of excommunication, unless this same congregation grant a special permission to read or retain one of these works, which also comes within their province, and we are bound to add that this is the only congregation that grants permission gratis. It is very useful to the Curia, keeping it informed as to the intellectual movements of the day, among Catholics, and enabling it to control them.

The Sacred Congregation of Rites is composed of a Cardinal-Prefect, a varying number of cardinals, of a Prelate-Secretary, a prelate called Promoter of the Faith, two inferior prelates as Under-Secretary and Under-Promoter, and of an indefinite number of consulting theologians.

To this congregation belong the consistorial advocates, who defend the canonisation of new saints before the Pope, and a number of advocates who treat their cause in writing. This congregation has two occupations,—to make new saints, and to maintain the unity of the liturgy of the Roman Church.

As to the matter of adding to the saints, this is how it is done. When a new saint is to be made, the persons most nearly interested introduce the case to the Sacred Congregation, and if they think it promising, they pronounce that it may proceed, and the candidate is thenceforth called venerable. The advocates then proceed to prove the candidate virtuous in an heroic degree; the promoter of the faith, who is a kind of attorney-general, brings forward his objections, which are met by the advocates, and if the congregation approve the defence, a formal congregation is held before the Pope, who solemnly declares that the candidate has practised all virtues in heroic degree. Then begins the examination of miracles, and if it be found that two have been performed by the candidate after death, the beatification follows, and he is entitled blessed. But after being blessed, he must still work other three miracles before he can be sanctified; this done, the congregation decides that he may be canonised, and the Pope, after an infinity of ceremonies, declares him a saint, is the first to invoke him, and recommend himself to his intercession. The expenses of beatification are about 10,000*l*., those of the canonisation at least 25,000*l*.

This congregation decides also on all questions regarding the liturgy, the honour due to saints and images, public prayers, processions, and the like. It corresponds with all the bishops, and thus, by its means, the Pope directs the rites and ceremonies of his whole Church.

Before I proceed I must mention that the cardinals, especially those residing in Rome, are by no means especially learned or studious men, as all who have come into close contact with them very well know. How then, it may be asked, can they attend to all these questions? I reply, that they, for their part, take things very easily, each having one or more theologians who study for him, as well as an advocate, who is called an *Auditor*, these not being paid by him directly, but rewarded with ecclesiastical benefices, or with posts, given at the cardinal's request. When the matter in hand is theological, it is the theologian who is employed; he writes down his opinion in the name of the cardinal, who confirms it, and it is then read in the congregation. When legal causes have to be decided, the auditor-advocate does the same, and the cardinal goes, it may be, to the congregation, ignorant of the subject under discussion, and the opinion of the auditor or theologian is read as his own.

Here is an anecdote in illustration of this.

Pope Pius VIII. wished to have St. Bernard declared a doctor of Holy Church, and the Sacred Congregation of Rites, aware of the Pope's wishes, found abundant reasons for supporting his opinion. Amongst others was present Cardinal Vidoni, celebrated for his ignorance; but his theologian, Monseignor Piatti, was adverse to St. Bernard's claims, and the Cardinal, who did not want to be troubled with the discussion, left him at perfect

liberty to express any opinion he pleased. Accordingly, when the congregation appeared before the Pope, Cardinal Vidoni was found in opposition to the general voice, and the Pope expressed his regret that his eminence should dissent from the unanimous vote of the rest; upon which Cardinal Vidoni hastened to deprecate any knowledge of the subject; said that the opinion was that of his theologian; that he, for his part, wished whatever his colleagues wished; and thus St. Bernard was declared doctor.

On some future occasion, I hope to continue my account of the organisation of the Curia Romana.

REFORMATION OF CRIMINAL BOYS.

BY WILLIAM GILBERT,

Author of "Shirley Hall Asylum," "Goldsworthy Family," &c.

Among the many sad sights to be met with when attending at any of our Metropolitan Police Courts —to us, perhaps, the saddest—is that of a boy in the prisoners' dock, charged with some act of dishonesty. If found guilty the whole future career of the child seems blighted by the magistrate's sentence, and when he leaves the dock a feeling of sorrow frequently comes over us, second only to that of his death itself. Yet how frequently, if all were known, is that child to be pitied. Trace his education and associates, and it would frequently be more surprising had he continued honest than had he fallen. The ductile mind of a boy is easily susceptible of education, good or bad; and those who are well acquainted with the manner that children live in many of the poorer districts in the metropolis, and the crowded state in which they are huddled together, will easily admit how great is the facility of setting a bad example before the eyes of an uneducated lad, and how easy a prey he falls to any plausible, designing villain, who may wish to make him his tool.

It has often appeared to us that, in the public punishment of dishonest children, there is frequently a good deal of cruelty. That a boy who has committed a theft should be punished, and severely too, none will more readily admit than ourselves, but the prison and police court is hardly the place for his reformation. They frequently harden him and make him reckless, where a severe private home-punishment and a wholesome lecture would have worked great good. Again, the crime of the boy and the man presents a very distinctive feature —the possible change in the disposition of a boy frequently takes place before he arrives at manhood. This is sometimes so great that hardly a characteristic apparent in the earlier disposition of the child is to be found not diametrically changed in manhood. The juvenile bully of the school, when a man, is frequently found to be remarkably amiable and pacific. Many of our bravest officers were in youth not only quiet, but frequently timid lads. The stolid, dull boy is occasionally found in after life the eminent physician or learned judge. Cruelty, which is a frequent vice in boys, will disappear completely in the adult. One of the most benevolent philanthropists it has ever been our good fortune to meet, was expelled from a public school for skinning a cat alive, and amusing himself with watching its agonised movements. But there was a feature in this case which deserves to be noted. There was no public example made of the boy. He was not brought up before a magistrate, to be tried under the Act for the Prevention of Cruelty to Animals. He was brought into the head-master's room, and severely lectured on the wickedness of his conduct. He was warned that if he continued to practise cruelty to dumb animals, it might in time lead him to practise cruelty on human beings, or at least to train him for a bully and a tyrant; that his continued presence would be a disgrace to the school, and that he must leave it, but that, with the hope that he would see the error of his way, no public example would be made of him. And admirably did the merciful decision of the head-master answer its end, for it turned the brutal tendencies of the boy to the benevolent attributes of the man.

It would be a curious psychological study to trace in what manner dishonesty is first inculcated into the mind of a child. No doubt among the poorer the commencement is the sensation of hunger, followed by the attempt to obtain food without the permission of the owner, yet fearing the result. Afterwards it is the wish to obtain as his own an object which attracts him. In almost all the cases we have met with, of first acts of dishonesty among the children of the poor, they have been connected directly, or indirectly, with food, commencing first on the home provisions, then spreading to the provisions of others, till at last they reach that of taking food exposed for sale at the shops of dealers in different kinds of provisions. These, to the honour of tradesmen in general, are mostly forgiven. Occasionally, however, the poor urchin is punished by a magistrate, and his career in life generally blighted by the punishment.

But while acts of the kind are undoubtedly thefts, and ought to be severely punished by domestic authority, it is curious to remark how widely in different positions of society is a childish fault of the kind regarded. We were one day, many years since, in a certain metropolitan police court, when a

tradesman appeared against a boy of some ten years of age for stealing from the counter a loaf of bread. The case was clear against the wretched child. The tradesman excused himself for prosecuting him, as it was not the first time he had detected him, in an act of the kind. The boy's father, a dissipated ill-looking fellow, was in court, and requested the magistrate to punish his son, as he could do nothing with him. "He was always," he said, "getting him into trouble. He would not keep at home, and if he got him a place, he immediately left it. He did all he could for his wife and family, he continued, "but this child was totally incorrigible." The fellow's appearance by no means indorsing his plausible tale, the magistrate asked if any one present knew the father. One person answered, but he was the jailer. He had had him more than once in his care for drunkenness. The magistrate severely admonished the father on the little care he appeared to take of his son, and warned him that if he did not pay more attention to his morals he would probably turn out badly; as it was, he had only his duty to perform, and that was to send the boy to prison. The lad, who had all the time been crying, was then removed from the bar; and the father, who had looked on with stolid indifference, left the court.

A few months afterwards we had the pleasure of dining at the house of the magistrate. After the dinner was over and the dessert on the table, the children were sent for. All who were old enough made their appearance but one—a boy between nine and ten years of age. When the reason of his absence was asked, the butler answered, with something like gratified spite on his countenance, that Master George could not come. During the dinner he had taken the opportunity of descending from the nursery and taking a stewed pigeon from a dish, which he carried up stairs to feast on with his younger brothers. In so doing, however, he had so completely covered his jacket with grease he did not like to be seen. The company laughed. The host said the boy's punishment served him right, and no more was spoken of the matter. When the ladies left the room one remarked to the head nurse "that it was a pity Master George was deprived of his dessert." "Oh, ma'am," said the nurse, "it served him right; he's a little pickle, he's always at something of the kind." Morally considered, was one of these two lads—the one who took the pigeon or the loaf the most guilty? Yet how different was their punishment, and probably their after career in life. The magistrate's son is now a most honourable man. What became of the other lad it is impossible to say; most probably he followed the fate of others of his class, and became afterwards a finished rogue.

The first tendency to dishonesty in the mind of a boy is generally destroyed by the parents, most frequently the mother or the person holding her position. Even with thieves this is generally the case. Singularly, it rarely happens that a young thief is the child of a thief. Bad as the parent may be, instinct, unless drowned by gin, is rarely dead within him, as he conceals as much as possible his method of life from his child. The two principal metropolitan reformatories for criminal boys—the Middlesex Industrial Schools at Feltham, and the Philanthropic Societies' Schools at Red Hill—offer singular proofs of this statement. In these two schools are more than 800 boys, all of whom have been convicted twice at least. A sketch of the history of each is kept in a registry at both establishments, as well as some accounts of their parents. On inspecting this (and our conclusions were afterwards pronounced to be correct by the superintending governor of each institution), we found that nearly 600 boys were the children of drunkards, not more than forty were the children of thieves, and of these latter several combined the sin of drunkenness with theft.

A case of the latter description lately came under our notice. We were one morning acting as honorary secretary to a certain charitable society in London, when a stout, good-looking lad, about fourteen years of age, appeared before us.

"Please, sir," he said, somewhat abruptly, "I want you to help me to go to sea."

"But I know nothing about you; who sent you here?"

"Mr. B——, sir," naming a tradesman in Leicester Square.

"But he was not justified in sending you to me. Why did he not assist you himself?"

"Oh, sir, the boy replied, "he had no more work for me; but he says he'll speak for me, that I'm a very good boy."

"How long has he known you?" we inquired.

"About a fortnight, sir."

"And what did you do for him?"

"Oh, sir, I ran of errands, and did any odd jobs for him he wanted."

"Well, we cannot help you," we said; "you must go somewhere else. Mr. B—— ought to help you himself. You must go away."

The boy burst into tears.

"Oh, sir, don't send me away. Every one tells me to go somewhere else, and I don't know what to do. I am so hungry, I am almost starving."

"Still, that is no reason for your coming here; have you no father?"

"Yes, sir; but father is in prison."

"What for?"

"Thieving."

"But have you not a mother?"

"No, sir; my mother is dead, and my father married again."

"But where is your step-mother?"

"In prison, sir, for being drunk and disorderly."

"Have you been in trouble yourself? Tell the truth."

After a moment's hesitation—"Yes, sir, twice."

"What for?"

"Thieving."

We were fairly puzzled at the moment what to do for the lad. We did not like sending him away, for he pleaded so earnestly. His tears also showed clearly his anxiety to obtain employment or go to sea rather than continue his vagabond life. At last we asked him for the name of his parish, that we might apply to the parochial authorities in his behalf. He replied that he did not know his parish, and that the previous night he had slept under a cart in St. John's Wood. We thought we had detected him in a falsehood, as the night had been rainy, and his boots were perfectly clean. On asking him to explain the matter, he replied that he had appealed to a shoe-black boy to clean his boots for him, as he wanted to find a situation, and the shoe-black, with whom he was unacquainted, out of good feeling, not only did it, but brushed down his clothes for him as well. We thought with such an example before us we should not be justified in refusing to assist the boy, and, after giving him some halfpence to buy his breakfast, we sent him with a letter explaining his case to a lady well known for her benevolence, who took charge of him. She first sent him for a short time to a private reformatory; she then applied to a relative, an admiral, to take him on board his ship. This, however, was a transaction very difficult to accomplish, a very stringent rule being in force in the Navy against the admission of boys whose characters are not good, especially those who have been punished for crime. Fortunately at last all difficulties were overcome; the lady provided the lad with an outfit, and the last report she heard of him from the admiral was that there was not a better boy on board his ship.

We must here remark that the rule of the Admiralty against receiving boys from reformatories is exceedingly unjust. It would be difficult to know on what reasoning it could be defended. A boy has been found guilty of theft, and proportionably punished by imprisonment. That over, he has paid, in common justice in this world, the penalty of his fault. But the Government wisely and humanely further oblige him to remain for two, three, or four years in a reformatory, that he may receive a Christian education, and be taught a trade. In these reformatories, though detained, he is not a prisoner. He is treated with great kindness, well fed and clothed, and occasionally receives handsome rewards for good behaviour. His time of detention expires, and he leaves the reformatory an altered character. This is proved by the fact that if he can be kept apart from old associates he generally continues honest, almost invariably if he has a fair start in life; and yet the Government close against him the profession the best suited to ensure his continued integrity. How such a system can be maintained by a Government professedly acting on Christian principles we are at a loss to understand.

Let us now turn to the cause of dishonesty in boys when more advanced in age, say from twelve to sixteen years old. Other causes than hunger now begin to act upon them. In the first place, we find the field prepared by gross ignorance and an absence of all moral training. This is especially remarkable in the children of drunken parents resident in London or in large towns. Their case is particularly unfortunate. Not only are their minds debased by the disgusting example set them by their parents,—examples, we are sorry to say, which do not receive the reprobation among us they deserve, as habitual intoxication too frequently is regarded in England far more mercifully than it merits,—but from the poverty of their living their constitutions are debilitated, and they are incapable of the physical exertion necessary to enable them to labour at any employment occasioning a fair average amount of fatigue. Few who have not gone deeply into the subject are aware how much delicacy of constitution mixes itself up with the dishonesty of our London boys. A vast proportion of our young thieves are of remarkably stunted growth, and our attention was lately called to the fact by an eminent dentist attached to one of our large metropolitan hospitals, that the teeth of most of our young London pickpockets are generally remarkably defective, many of them when sixteen years of age having scarcely a sound tooth in their heads. A greater proof of deficiency of congenital vital stamina could not possibly be produced. Another strong proof is, the care necessary to be exercised in the reformatories we have alluded to in selecting boys capable of sufficient physical exertion to be taught a trade; and although many are refused, it appears, from the kindness of feeling on the part of the officials, many lads are admitted incapable even of the moderate amount of labour exercised by the rules of the schools. In the medical officers' report of the Philanthropic Societies' Farm Schools at Red Hill, we find the following:—

"It would be found very desirable if a closer scrutiny were exercised as to the physical condition of the boys about to be sent here. The present scrutiny we do not hesitate to say is not sufficient. Many lads are sent here by the authorities, whose physical condition is not equal to the discipline of the school. To lads in health the rules are thoroughly applicable, and we (the medical officers) make no objection to them; but for weakly lads our rules are not framed, and any relaxation of the rules, save in entirely exceptional cases, appears to us to be inimical to the complete success of a Reformatory School."

When it is considered how small an amount of labour is required from these lads, and yet the strong wording of the report is needed to keep those too weak from being admitted, the reader may easily imagine how much poverty of constitution, when joined to want of education, is mixed up with the crime of the London thieves from poor neighbourhoods.

Let us now turn to the possibility of reclaiming these poor children, for nothing can be more false

than the proverb, "Once a thief, always a thief." In the first place, it is necessary to remove him from his old associates; in the second, to obtain for him a remunerative employment, where he will receive a fair day's wage for a fair day's work. Both of these are absolutely necessary. These associates were, in nine cases out of ten, the cause of his crime, and if he again falls it will generally be through their agency. In the second place the boy, if underpaid for his services, soon feels the injustice, and, by some ready sophistry of his own, considers himself justified in committing at the commencement some trifling act of fraud, which soon changes to crimes of a greater magnitude. But by far the best method of keeping a boy honest after having left a reformatory is by assisting him to emigrate. The difference in the career of those boys who have been assisted to emigrate both from the Philanthropic Society's Schools and those under the management of the Middlesex magistrates at Feltham, when compared with those who remain in England, is most remarkable. Of ninety-seven lads who emigrated from the Philanthropic Society's Schools, eighty-seven remained honourable members of society. Of 153 "home disposals," thirty-eight were re-convicted and six were doubtful. And this difference is the more remarkable when it is remembered that the worst lads are generally sent abroad from this school by way of removing them from their old associates,—those in fact who are generally considered incorrigible. We have not before us the report of the Feltham Schools; but Captain Brooks, the governor, who takes especial interest in the welfare of the lads who have been once under his care, and has given particular attention to the subject of emigration, informed us that his experience will fully bear out that of the Red Hill Schools. Almost invariably the lad who emigrates remains honest, while those who remain in England, especially the Londoners, too frequently relapse. To go more minutely into the question. We find that the London boys are the worst of those who emigrate from Red Hill. Of one batch of 126, half emigrated; the other less dangerous remained at home. Of the emigrants twelve and a half per cent. relapsed and were re-convicted; of the home disposals twenty-five per cent. Of seventeen boys from Brighton, of eight who remained at home four were soon re-convicted; of those who emigrated all remained honest. Of thirty-seven boys from Kent, one-third emigrated; the other two-thirds, comprising the more favourable cases, remained in England. Of the latter thirty per cent. were soon re-convicted; of the former all remained honest. Of the boys who emigrated, both from Red Hill and Feltham, the reports from Canada are perhaps a trifle more favourable than those from Australia. But if the reports from Sydney are less satisfactory, they are still most encouraging. Of those received who emigrated in the year terminating at Christmas, 1863, we find that two were committed to prison without stating the nature of their offences, one whose conduct was doubtful, a fourth gone back to England, of little good when in the colony, a fifth good for nothing, and a sixth whose conduct was doubtful. Of all the others the report spoke in high terms of praise, such as hard-working, steady, and honest; in receipt of good wages, very steady; a good little lad, and a bright example for many of his elders to follow; very industrious, earns fifteen shilings a week and his board and lodging. Appended to the Sydney reports is a memorandum. After especially mentioning fourteen in words of high commendation, it concludes with—"These lads reflect the highest credit on the Red Hill School. Send fifty more like them, and I will find them all employment."

But the most pleasing trait in the behaviour of the boys who emigrate is the grateful tone of their letters to the officials of the two reformatories, to whom they are encouraged to write; and the candid tone of their letters shows how well these gentlemen must have ingratiated themselves into the better feelings of their pupils. Many of those in the possession of Captain Brooks, of the Feltham Schools, are exceedingly interesting; while the Rev. Chaplain of the Red Hill Reformatory, Mr. Walters, seems to be the especial confidant of many a lad who in England at any rate would have been friendless without him. Taking into consideration that in fifty-three sent out, fourteen only could read and write fairly, and one only could read and write well, when they entered the schools, the composition of these letters does the highest credit to the schoolmasters of the reformatories. Of course it would be impossible for us to give anything like satisfactory extracts from these letters, but a few very short ones we will place before the reader. As will be perceived, they are from all parts of the world.

"Key-West, Florida.—I write these few lines to inform you that I am quite well. You must excuse me for not writing sooner, but I have been for some time in the United States navy, and have shipped again for three years. Kind sir, I do not know the address of my uncle or any of my relations, so if you would be so kind as to give this note that you will find enclosed here, I shall be very thankful to you. He lives in H—— and he keeps a chandler's shop there. You sent one letter to him before, and I lost the direction. Please write to me soon and let me know how you all are. I send you and Mr. Lawrence my best respects, so no more at present from your humble servant, M. D."

The next is from Port Natal.—"Dear sir, you will greatly oblige me by asking Mr. H. (the secretary), why he has not answered my letters; if I have offended him, or any one else, I here ask forgiveness. I am now getting on with my business very well. You would laugh to see me serving customers behind the counter. You would oblige me by writing immediately to my brother, and asking him why he does not write to me, as it makes me very miserable."

United States Army, Washington.—This letter is from a lad who enlisted in the Federal army, and had saved money enough for his sisters to join him in America. He particularly begs the chaplain to see his sisters off, as he never intends visiting England again. The letter is curious as showing that the idea of fighting for the abolition of slavery was as paramount in the English boy's heart as the large pay he was receiving for his services.

The next is from India, and is likewise addressed to the chaplain. He says he has enlisted in the band of a regiment, and is the second E flat trumpet, and is getting on very well.

The next is from New Zealand; the writer seems to have succeeded remarkably well. He says:—"I have got a shop, but I cannot call it my own, for I only rent it, but it is in my hands as long as I like to keep it. I am not doing so well as I should like to do, but I hope to do better, as my stock is increasing. At the present time the stock is worth from 350*l.* to 400*l.*, but it is not all paid for yet, but I hope soon will."

Another is also from New Zealand: this lad was fortunate enough to get an entrance into the British navy. He left a situation he had obtained in New Zealand in consequence of his master not paying him his wages, and entered the service on board a sloop of war, as gun-room steward, where he appeared to give great satisfaction.

The next is from a bandsman in a regiment quartered at Gibraltar. He says:—"I know I was a Red Hill school-boy, and am proud to say it made me what I am—an honest man. I am a soldier still, and I can honestly say I have done my duty since I have been one. I have been in my regiment five years and nine months, and my character is without a stain, and I am in hopes of leaving it the same, and the instrument I play I have well mastered (that is the flute), which will get me an honest living after leaving the service."

The next is from Canada West, from a boy who appears to have been out about two years. He says:—"I am still in the same place, and hope to remain here, and I think my master likes me very well. My mistress likes me very well, and I assure you I have no intention of leaving. My mistress promises if I remain here long enough, my master will try and get me a situation as messenger, which is a very responsible one, with a salary of 100*l.* a year. My mistress made me a present of a small writing-case and four shillings as a Christmas-box."

All the other letters appear written in the same strain, but the extracts we have given must suffice. All breathe gratitude and good feeling to those who were kind to them in England, and many are the kind remembrances they send them. Mrs. Walters, the wife of the chaplain, seems to be held by them in immense affection and respect. Scarcely a letter was received in which that lady was not specially remembered.

When it is taken into consideration that these letters are the effusions not of lads who have committed one fault, but the most criminal of a number, some of whom had been committed to prison four times before leaving England, who shall say the wicked child is not reclaimable? The education these poor children received in the reformatory completely makes good the proverb: "Train up a child in the way he should go, and when he is old he will not depart from it." To assist in reclaiming criminal boys is the duty of every man, and all may assist usefully in the good work if they please. Home punishment at first, with a full pardon afterwards, is generally the best remedy. Few among us cannot remember a case where a boy detected in an act of dishonesty, and afterwards forgiven, did not turn out an honest man. If, unfortunately, the boy has been brought before the public as a thief and convicted, immeasurably the best remedy is emigration. To find employment for the convicted criminal boy in England is exceedingly difficult. The letter with which we shall conclude this paper, from the Philanthropic Society's agent in Canada, will show that in the colonies it is exceedingly easy, and that all who can and will in any way assist in promoting the emigration of a reformed young thief, are doing a kind and Christianlike action.

"Lower Canada, December 1st, 1863.

"My dear Sir,

"It gives me great pleasure to inform you the boys you sent me this year are doing remarkably well. I have heard no complaint from any of their employers. I wish you would let me know how many lads you can send me *next year*. It really seems a pity so few come to Canada, or rather the eastern townships, where there is such a fine opening for lads. I see, by referring, I have only received twelve from Red Hill. Had you sent fifty I should have had no trouble in finding them places. I have *now* more names down for boys than I have had from Red Hill, commencing in 1861."

THE NEW HEBRIDES MISSION.

BY THE REV. JOHN INGLIS, ANEITYUM.

The New Hebrides were first discovered by Quiros in 1606. Quiros had been major pilot to Mendana, in his voyages of discovery. He supposed the New Hebrides to be part of the great southern continent—the object that filled the imaginations of all the early adventurers,—and called it Tierra del Espiritu Santo. In the large Bay of St. Jago, in the north end of the largest island, he founded a town, which he called La Nueva Jerusalem—The New Jerusalem—but which was subsequently abandoned. Nothing more was known of this group for more than a century and a half. In 1768, Bougainville ascertained that the land discovered by Quiros was not a continent, but a group of islands. He sailed through the passage that bears his name, between Mallicolo and Espiritu Santo, landed upon the Isle of Lepers, and called the group by the name of the Great Cyclades. In 1773, Captain Cook explored the entire group, and called them the New Hebrides, supposing them to be the most western islands in the Pacific. The New Hebrides group extends to about 400 miles in length, lying N.N.W. and S.S.E. between 21 degrees and 15 degrees S. latitude, and 171 degrees and 166 degrees E. longitude. They lie nearly due north of New Zealand. There are from twenty to thirty islands in the group, ten of which are of considerable extent.

After Cook's exploration, this group attracted no notice for more than sixty years. It is only within the last quarter of a century or so that missions, and the sandal-wood trade have brought them somewhat prominently before the public. Erromango, one of the islands of this group, has obtained a world-wide notoriety from the lives of four missionaries being sacrificed in the attempt to introduce the Gospel among its benighted and degraded inhabitants. In 1839, the first effort was made to introduce the Gospel into the New Hebrides by John Williams. He left Samoan teachers on Tanna; but on the following day he and his young friend Harris fell martyrs at Dillon's Bay, Erromango. In 1861, Mr. and Mrs. Gordon fell victims, near the same place, to the blind fury of the superstitious natives.

The next attempt to establish a mission on Tanna was made by the Rev. Messrs. Turner and Nisbett, in 1842. They laboured, with much encouragement, for about seven months; but an epidemic breaking out, war followed, and they were obliged to escape for their lives. Several of the islands continued to be occupied by teachers, but it was not till 1848 that any part of the group was again occupied by missionaries. That year, Mr. Geddie, from the Presbyterian Church of Nova Scotia, and Mr. Powell, of the London Missionary Society, from Samoa, settled on Aneityum. At the end of the first year, Mr. Powell returned to his former field of labour in Samoa. For the next three years, Mr. and Mrs. Geddie laboured alone. In 1852, I arrived from New Zealand, where I had been labouring for nearly eight years, partly among the natives, and partly among the Scotch settlers. Our arrival was at a most opportune juncture: various forms of opposition had been removed; a movement in favour of Christianity had just commenced, and we arrived just at the most favourable time for assisting to carry it forward. In less than six years after our arrival, in less than ten years after the settlement of missionaries, the whole population (3500) had abandoned heathenism and placed themselves under Christian instruction. In 1857, Mr. Gordon arrived from Nova Scotia, and was settled on Erromango, where he and Mrs. Gordon laboured for four years with considerable encouragement, and without any apparent danger, till the measles broke out, and the people were dying by hundreds on all sides of them. It is a fixed article of belief throughout all those islands, that neither death, disease, nor any calamity, is occasioned by natural causes: they are all produced by sorcery and witchcraft. Their sacred men are all disease-makers. The missionaries are all sacred men: they administer medicines, and profess to cure diseases; and the natural inference is, that if they can cure, they can also cause disease. Working on this feeling, during this awfully exciting time, an enemy to the mission, it is confidently said, instigated the natives against the missionary and his wife, as causing the epidemic. The melancholy result is already stated.

The following year, 1858, three more missionaries joined us,—Mr. Matheson, from the Presbyterian Church of Nova Scotia, and Messrs. Paton and Copeland, from the Reformed Presbyterian Church in Scotland. These three brethren were located on Tanna. In 1859, my wife and I, accompanied by a native of Aneityum, returned home in the "John Williams," that I might superintend the printing of the New Testament in the language of Aneityum. Mr. Copeland took charge of our station during our absence. In 1860, Mr. and Mrs. Johnston arrived from Nova Scotia, and were settled on Tanna. All was encouragement and prosperity in our mission, till 1859. Aneityum was Christianised, Erromango and Tanna were supplied with missionaries; and three other islands, Aniwa, Fotuna, and Faté, were supplied with teachers, and ready for the reception of missionaries. It seemed to be only a question of time, that,

humanly speaking, could be almost safely calculated, when these five islands would also be Christian: but the Lord's thoughts are not as man's thoughts.

"God moves in a mysterious way
His wonders to perform."

Our first trial was in 1859, on the death of Mrs. Paton: she died six months after her arrival on the island. 1861-2 were, however, the two great years of trial to this mission: in the end of 1860, the measles were brought from Sydney to these islands by two sandal-wood vessels. It would appear as if no care whatever had been taken by those on board to prevent the infection from spreading: it would seem as if they purposely tried to spread the disease, especially at the stations occupied by missionaries and teachers. The results were fearful; on Aneityum more than a third of the population were consigned to their graves; on Erromango the mortality seems to have been still greater. About the same time a fearful hurricane once and again passed over those islands, destroying or damaging mission buildings to a great extent, and laying waste the houses and food plantations of the natives; these were followed by partial famine, which greatly aggravated the calamity caused by the measles. Mr. Johnston died on Tanna about six months after his arrival; Mr. and Mrs. Gordon were massacred on Erromango, as stated above; a fine new church was burned on Aneityum; this was the work of a superstitious heathen, one of a few stragglers that still clung in heart rather than life to the faith of their fathers. This year was altogether one of unprecedented trial both to the missionaries and the natives. In 1862 another great hurricane passed over the islands, laying waste everything in its progress, but was withal less destructive than those of the preceding year. War broke out on Tanna; and in consequence of this, both the mission stations were broken up, and the missionaries fled to Aneityum to save their lives. Mr. Matheson's health was in a precarious state when he first arrived here, and Mrs. Matheson, though in good health, was not robust. They suffered so much during those trying times, that Mrs. Matheson died six weeks after her return to Aneityum. Mr. Matheson survived six months, but died on Maré, whether he had gone for a change of air. Mr. Paton being driven from Tanna, with no immediate prospect of resuming his labours there, was appointed by his brethren to visit Australia, and bring the claims of this mission before the Christian public there, especially the Presbyterians. The result of his appeals on behalf of the New Hebrides Mission,—his raising nearly 5000*l.* in the different colonies for the new mission vessel, for the bringing out of new missionaries and for the support of native teachers,—these things are all well known. Our new vessel has been built in Nova Scotia, and is, as we hope, at this time on her way out to those islands with a reinforcement of missionaries. Mr. Paton has returned to Scotland to try and obtain a larger staff of missionaries for the New Hebrides: for truly the harvest here is plenteous, but the labourers are few. Mr. and Mrs. Geddie, after nearly sixteen years of hard incessant labour on this island, are about to pay a visit to Nova Scotia, with the view of recruiting their health and awakening a deeper interest in behalf of this group.

But some may be disposed to say, What has been accomplished by all this expenditure of men and money,—all this waste of life and labour? To a superficial observer the results might appear very small; but to those who look deeper, the results, as a whole, are worthy of all the expenditure. On all these six islands a great amount of knowledge and experience has been gained, which will be of great advantage in future operations. On every one of them deep impressions in favour of Christianity have been made. On all of them we have a native agency more or less numerous. On Erromango we have a few church members, and a considerable number who profess Christianity and meet every Sabbath for public worship. Within the last few months there has been a decided reaction there in favour of Christianity. We have two teachers and their wives from this island residing on Erromango. They have written to us lately, requesting us to send the other four. On Faté we have a church formed, containing about thirty members, and about 200 who profess Christianity and maintain the worship of God. On Faté they have never had a missionary residing among them. The work has all been accomplished by native teachers from Samoa and the Hervey Islands; latterly natives from this island have gone to their assistance. The John Williams visits all these islands once a year, and we co-operate with the agents of the London Missionary Society.

On Aneityum, for years past, the whole population has been under Christian instruction. War, murder, cannibalism, the strangulation of widows, and infanticide: all the cruelties and all the abominations of heathenism have passed away. Peace and quietness are everywhere enjoyed; life and property are as secure as in any part of Christendom. It is little more than thirty years since the first ship was seen on the shores of Aneityum. The natives thought it was a *natmas* or god. A white man was put ashore and left; for what cause is unknown. He was carefully scrutinised, then killed, cooked, and eaten. When the first vessel came to anchor, after grave debate on the part of the natives as to what was to be done, a party of the most courageous spirits set off to the vessel in a canoe, bearing as an offering cocoa nuts, bananas, and taro. As they approached the vessel, they saw the men on board smoking tobacco; it was a practice utterly unknown to them, "See, see," they said to one another, "these are the *natmasses* of the sun: they are all eating fire!" Now, however, Christianity and civilisation are advancing as rapidly on this island, in proportion

to the length of time they have been introduced, as they are doing in any of the Christianised islands of the Pacific. The Sabbath is a day of unbroken religious rest. Family worship night and morning is universal. We have about sixty schools, taught by native teachers, at which the whole population are learning to read, and a large number to write and cipher. The whole of the New Testament, and several books of the Old, are now printed and in the hands of the natives. We have about 400 church members on the island; each missionary has a session, consisting of a good staff of elders and deacons. At the half-yearly communion at Mr. Geddie's station, five weeks ago, there were present three missionaries, twenty-five elders and deacons, about 300 communicants, and a congregation of about 800. At the communion at my station, a month before that, I admitted forty-four new members. None, however, had been admitted for a twelvemonth before. On our return, Mr. Copeland had a class of candidates, containing upwards of fifty, meeting weekly for instruction. Of these the session were unanimous in admitting forty-four. The rest were detained for further instruction, and a longer trial of character. The attendance upon both churches and schools is remarkably good; better in proportion to the population than I have ever seen it. The prospects of the mission on this island are altogether very encouraging; the severe trials through which the natives have passed have not shaken their faith in the truth and power of the Gospel. They were never, as a whole, more attentive to the means of grace than they are at present, or living apparently more under the influence of God's Word and Spirit.

In August last we received 2000 copies of the Aneityum New Testament, sent out by the British and Foreign Bible Society. We lost no time in letting the natives have access to the Testaments; upwards of a thousand copies are already in their hands; and they are reading them with great interest. As they are being paid for, not by individuals, each one for himself, but by contributions from the entire community, we have done with the Testaments as we have done with all our other books—we have distributed them by merit: we have given them to the best readers first, and only to those who can read tolerably well; we make them prizes to be contended for, but prizes which every one may obtain.

The natives have as yet no money, but they give willingly of what they have. We have introduced the cultivation of cotton this year; and we at one time thought of making them pay for their Testaments from their first year's cotton crop; but to say nothing of the fact, that it will be nearly a twelvemonth before that can be in the market, I found, on our return to this island in July last, that the natives were collecting and preparing a large quantity of arrowroot, as a contribution to the mission, and there was also a quantity lying over from the previous year. In all the circumstances of the case, we advised the natives to appropriate this as part payment for their Testaments. It has been prepared with great care, under the superintendence of the missionaries, hence we can warrant its being *genuine*. We are very desirous that the natives should pay for the whole of the Testaments, and that their arrowroot should be sold to the best advantage. We are consigning it to earnest friends of our mission in different parts of Australia, New Zealand, and at home. We are sending off just now about 6000 lb.

The cotton enterprize promises well; the natives are taking up the cultivation of the plant with much energy. There is not a settlement on this island in which there is not more or less planted. Cotton is indigenous to this island; it grows the whole year round, and yields two crops in the year. We have been supplied with the best foreign seed from Manchester. The seed sown in July and August is not only in blossom, but is fast opening its snow-white silky fibres to the sun. The season, too, has been very propitious; the earth, with maternal fondness, opened her soft, warm bosom to receive the feeble nursling; the paternal sun smiled most lovingly on the timid, trembling exile; and the genial skies shed copious tears of sympathy on this forlorn but promising stranger. Under these fostering influences, it is fast growing up into loving favour, and is becoming the admiration of the whole island. The fact that it is coming so fast to maturity, and promising such a speedy return, is giving very sensible support to the rather weak and faltering faith of the planters.

When fully Christianised, but not till Christianised, the commercial value of these islands will become great. The present island trade is doing little or nothing to benefit the natives or develop the resources of the islands. In most cases it is doing the very opposite; it is carried on at great risks; it may enrich a few individuals; it has done so; but it is doing nothing for the general or permanent interests either of commerce or humanity. These islands are totally unfit for colonising purposes: the climate is unhealthy, and there is no extent of unoccupied land. But as far and as fast as the natives are Christianised, they will cultivate and sell cotton, coffee, arrowroot, cocoa-nut oil, oranges, and other tropical productions, and purchase manufactured goods in return. What has been done on one island may, with the blessing of God, be as soon and as effectually done over the whole group, if the missionary agency and the money power are supplied to the requisite amount. If we take the whole history of the South Sea Missions as the basis of our calculations, we find that on an average every missionary sent forth to these islands gathers in 2000 converts, 200 of whom are church members; and every 100*l.* expended on these missions supplies the money power requisite for bringing 100 heathens to the profession of Christianity, ten of whom will be members of the visible church. In the face of all these facts, we

do trust that the Churches of New South Wales and of all Australia will awaken to a full sense of the obligations resting upon them, to extend the knowledge of the Gospel among these benighted and degraded, but hopeful islanders. They and others responded nobly to the first appeal made in behalf of this group; but we hope that this will be simply an earnest of general, sustained, and permanent efforts to bring the multitude of these isles under the dominion of Him who is the Prince of Peace, and the Author of eternal salvation.

ANEITYUM, *Dec.* 1863.

MEDICAL MISSIONS.

THE following letter from Mr. Vartan, medical missionary at Nazareth, seems to illustrate so admirably the peculiar opportunities for doing good both to the souls and the bodies of men which medical missionaries enjoy, that we have no hesitation in presenting it to our readers without abridgement. The writer of it was a pupil of the Cowgate Mission Dispensary, and a licentiate of the Edinburgh College of Surgeons. He had immense difficulties to contend against, both as a foreigner and as oppressed by the *res angusta domi;* but he struggled manfully against them, gained honours at more than one of his classes, and is now doing a great and good work for his Master in the very town and neighbourhood where that Master spent the days of his youth.

We make no apology for printing the professional details. They are very creditable to Dr. Vartan's discernment and skill, and they enable us to judge of his firm adherence to his own views of the case, without which the patient must have died in a double sense, and this triumph of European science been lost to the cause of medical missions.

NAZARETH, *May 1st*, 1864.

SIR,—I ought to have written this sooner, but the nature of my work, and my circumstances, would not give me leisure to do so. You can imagine how little spare time I have when I am called upon, almost every third or fourth day, to visit one or other of the surrounding villages, which vary in distance from half-an-hour to five or six hours, and on other days am occupied in receiving patients at the Dispensary, and in dispensing for them.

Receiving the visits of the patients at the Dispensary consumes a great deal of time, because they do not gather at my stated time, and most of them cannot, because they come from variously distant villages. I have lately engaged a promising boy, whom I teach English, and the compounding of medicines, in the hope that he may be useful in my work in the future. I am also preparing a separate room near my house for accommodating a few patients of distant villages who may need such an accommodation. Such a place, with good nursing, is a great desideratum.

I received a donation of 8*l.* from the chaplain of H.M.S. ——, for my accommodating and attendance upon the young English gentleman, of whom I made mention in my last. He has lately sent me a bill of 2*l.*, with a letter, an extract from which I insert here, to show you his extremely kind appreciation of my little services to him.

"H.M.S. ——,

"MALTA, *April 5th*, 1864.

"Dear VARTAN,—I enclose an order on my agent for 2*l.* as a poor token of mine and my parents' deep-felt gratitude to you for your extreme kindness to me during my sojourn with you, hoping that this small donation will be acceptable for the completion of that charitable work of yours, the hospital for the poor at Nazareth. I have requested my family to try and interest some influential people in England on behalf of your hospital, which they promise to do. They also desire me to thank you, for them, for the great kindness you showed their son. I am now in the enjoyment of excellent health. Thanks to God, and your care. Please remember me kindly to Mr. Zeller, and to your servant who was kind to me.

"Believe me, your deeply-indebted friend,

"——."

It must be an extremely good, excellent, and Christian heart which exhibits such marks of its feeling. Really he overvalues my service a hundred fold and more. As hospital-patients, I have had in my house—1. a Moslem boy of 12 years old, suffering from ascites and œdema of legs, a native of a village called Mujadel, about two hours distance from Nazareth (dismissed, cured); 2. An old man of sixty-five, a Protestant, also with ascites and œdema of legs (died); 3. A man of forty-five, a native of Nazareth, a maronite. I amputated his leg, and intend to relate his case to Dr. Handyside. This man is laid in his own dwelling on account of my room not being quite ready yet; but, being very poor, the necessary provisions, including wine, &c., are being supplied by me.

Now I will take the liberty of relating to you the case of a man, which appears to me interesting both as regards the successful termination of the disease, and also in its being the means of altering the former life of the diseased, as well as producing some impression upon the people of the village and abroad.

Assaad il Mausur, aged forty, native of Rainey,

a village half-an-hour's ride from Nazareth, I was called to see about the beginning of January last. He was then suffering from severe pain in the region of the spleen. The organ could be distinctly felt to be enlarged and hard. Some days before this he had been suffering from pain in his lower limbs, which was then gone, but there was still slight œdema in them, more distinctly at the ankles. These gradually acquired a very large size.

I suspected that an acute inflammation had set in in the organ, and took measures to counteract it, both internally and externally. These means proved a slight relief. The size of the organ continued to increase, and the pain, though not so severe, was still felt. On the 10th January, in the morning, I found him to have an attack of diarrhœa, for which I gave two pills of "Plumb. et Opii." I was quite surprised in the evening to see the abdomen of the patient generally swollen, with every sign of fluid in it, where, in the morning, there could be felt distinctly an enlarged and hard spleen only. I suspected that an enormous abscess of the organ had given vent to its contents, which had run into the general cavity of the abdomen, for the collection of the fluid was too sudden to think otherwise, and the previous circumstances were in favour of this opinion. The fluid continued to increase daily, and the sufferings of the patient (of course different from what they were before) increased with it. To employ means for its absorption appeared to me useless. The only way of getting rid of it, I thought, was by the operation of paracentesis, but patient and relatives, as well as nearly all the village objected to it, fearing that the operation might prove fatal. Notwithstanding, I employed some absorbents for the sake of the patient, in order, if possible, to get rid of the fluid without any operative interference; but all proved useless. So the patient continued suffering, till his agony made him yield to my proposal, and even to fight with all that objected to it at the time of the operation, for there was a great controversy at the time.

I tapped the poor man on the 7th of February, and drew off about a gallon of unhealthy puro-sanguineous-looking fluid (much like the matter of a chronic abscess). The legs and ankles were œdematous to the last degree before the operation, and remained so for many days after it. His constitution had been so much impaired that great efforts were necessary on the part of both nature and art to sustain him. About this time a spontaneous diarrhœa, continuing for several days, took away the œdema, but at the same time reduced him more. By proper means, both as regards diet and medicine, he has been kept up till about the latter end of March, when he could be said to be well. His recovery made a great sensation in the whole village, and those who objected to the operation were confounded, and began to express their apologies for their ignorance. As regards the patient himself, I am happy to say that his recovery from this his serious illness has been the means of great good in his life. He was as careless about his spiritual state as he was immoral. But he now confesses himself to have been, not only the barren figtree (Luke xiii. 6—9), but the demoniac of old (Luke viii. 35), the slave of Satan. He now rejoices in his delivery from his old master, and in entering into the service of Jesus. He listens to the preaching of God's word with interest. I was delighted to see him so anxious to hear about Jesus, when, after his recovery, I oft took the opportunity of reading to him. I pray God, who has plucked him as a brand, to keep him in the same mind always, to His glory. Amen.

I am, sir, yours most respectfully,

P. R. VARTAN.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE "Essays and Reviews" debate has called forth more energy and eloquence than anything that has occurred for a long period within the walls of the Jerusalem Chamber. In the Upper House, where the debate was much less lively than in the Lower, the Bishops of London and Oxford were the two principal combatants. The Bishop of London dwelt especially upon the opposition which was raised by the proposed motion of censure to the decision of the highest tribunal of the Church — the Committee of the Privy Council — quoting from the judgment, and showing that those questions, in relation to which the opinions of the essayists were most strongly censured by the supporters of the motion, were declared to be open questions by the decision of the supreme court. He twitted the archbishops with not having declared themselves more explicitly before the passing of the judgment, and with having reserved their protests to after-occasions. He concluded by stating that they were called upon to pronounce a condemnation which should be thorough, and should supply the deficiency of the proceedings in the court of law; but that in the matter brought before the Court, there were omitted the subjects of the Atonement and of the propitiatory sacrifice of Christ. He dared not commit himself to any agreement with the authors on these most important subjects, and he therefore feared that the omissions as well as the positive statements would be misunderstood. The Bishop of Oxford defended the course pursued, arguing that error, when not met by ecclesiastical authority, had a tendency to propagate itself, and not to decay. He considered that so long as they submitted to the judgment in its legal consequences, they were acting legally. Whilst the Church was bound only by the legal sentence, the judges who acquiesced in the reasons given were responsible for the reasons so given. This was intended to refer chiefly to the Bishop of London, who, as known, did not dissent with the two archbishops from the reasons stated by the Lord Chancellor. In the Lower House the Dean of Westminster opposed warmly the passing of a Synodical judgment. He held that there was no distinct issue, that the book was the production of different authors, who had no mutual responsibility. Portions of it, condemned by many of the speakers, especially in relation to the Old Testament, tallied with views expressed in his own book, "The Life and Correspondence of Thomas Arnold," published twenty years before, and, on the principle now advocated, that book should be also condemned. He contended that there were four great objections on the face of it to prevent the Assembly from adopting the proposed judgment—first, because it was ambiguous; secondly, indiscriminating; thirdly, unfair; and fourthly, nugatory. He asked what was meant by the expression "The teaching of the whole Catholic Church"?—what was included within that Church—whether Episcopal Churches alone as of England, Rome, and Greece, or the whole of Christendom?—and, in every point of view, condemned the intended proceeding. His speech was replied to by Canon Wordsworth and others. The judgment adopted in both Houses is in the following terms:—"That this Synod, having appointed committees of the Upper and Lower Houses to examine and report upon the volume entitled "Essays and Reviews," and the said committees having severally reported thereon, doth hereby Synodically condemn the said volume, as containing teaching contrary to the doctrine received by the United Church of England and Ireland, in common with the whole Catholic Church of Christ."

This decision has since been the cause of a most important debate in the House of Lords. The Lord Chancellor treated it with the utmost contempt, as worthless and incompetent; as exposing the bishops, if they attempted practically to carry it out, in case of the presentation of the writers to livings, to the penalty of *præmunire*; as an attempt, in fact, if it meant anything, to impugn the headship of the Queen in matters spiritual, one of the most serious ecclesiastical offences that could be committed. His Lordship, between whom

and the Bishop of Oxford there is little friendship, pointing to him as the assumed author of the sentence, described it as "a series of well-lubricated terms, a thing so oily and saponaceous that no one could grasp it. Like an eel, it slips through your fingers. It is simply nothing; and I am glad to tell my noble friend, Lord Houghton, it is simply nothing —it is literally no sentence at all." The Bishop of Oxford expressed his dissent from the opinions of the Lord Chancellor, as well as his surprise at the spirit of his lordship's speech, a speech which he characterised as derogatory to the dignity of the house, and fitted only to lower his own high position, and declared his determination at all hazards to raise legitimately the voice of the Church in the case of men who were tampering with their solemn oaths. The following quotation from the statute still in force (37 Henry VIII. c. 17), seems to bear out the views of the Lord Chancellor. In that Act, it is declared that the King "hath always justly been, by the word of God, Supreme Head in earth of the Church of England, and hath full power and authority to correct, punish, and repress all manner of heresies, errors, vices, sins, abuses, idolatries, hypocrisies, superstitions, sprung up and growing with the same, and to exercise all other manner of jurisdictions commonly called ecclesiastical jurisdictions." In the same statute, it is asserted that "the archbishops, bishops, archdeacons, and other ecclesiastical persons have no manner of jurisdiction ecclesiastical, but by, under, and from your Royal Majesty." And, again, it is said :—"But forasmuch as your Majesty is the only and undoubted supreme head of the Church of England, and also of Ireland, to whom, by Holy Scripture, all authority and power is wholly given to hear and determine all manner of causes ecclesiastical whatsoever, and to all such persons as your Majesty shall appoint thereunto, that, in consideration thereof, as well for the instruction of ignorant persons, as also to avoid the occasion of the opinion aforesaid, and the setting forth of your prerogative royal and supremacy," &c.

The bill for admitting into the governing body of the University of Oxford, persons not adherents of the Established Church, has been lost in the House of Commons, on the third reading, by a majority of one. Among the positions intended to be opened up by it was that of Master of Arts,—a degree necessary to the exercise of the university franchise. The bill would have been lost in the House of Lords, but its passage through the Commons would have been a triumph to the cause of Nonconformity.

One of the most remarkable features of the recent division on the question of confidence, was the futile attempt of the Ultramontanes to oust the Government on account of its Italian policy. It is stated that two commissioners came from Rome, expressly to act upon the Roman Catholic members, and to pronounce against those who should decline to be swayed by their commands the anathemas of the Pope. The consequence was, that whereas, in 1859, twenty-one Romish members voted for the Government, and eight only against it; on the present occasion, eleven only supported the Government, and eighteen voted against it. Ten were swayed by the pressure brought to bear on them. The victory of the Ultramontanes among their co-religionists was, however, dearly purchased, and the Conservatives had no reason to thank them for their interference. The knowledge of the pressure from Rome alarmed a few of the Conservatives, who either declined to vote, or voted against their own party, and thus swelled the Government majority. Nothing could better show the ignorance of English feeling at Rome, than such attempted coercion. The opposition it raises must always do more damage to its promoters than its success with individuals can do them good; and, even if the Government had changed, every one knows that, whatever might have been the event at an earlier stage, no change whatever would have taken place in the Anglo-Italian policy. Such tactics will, we hope, always meet with the same failure when opposed to English manliness and honesty. The *Tablet* is bitterly disappointed, and denounces, in no measured terms, the few Romish members who refused to yield.

Dr. Newman's *Apologia, pro vitâ suâ*, which has resulted from the Kingsley controversy, is important as throwing light upon the stronger feelings and motives which led, first to the Tractarian movement, and then to the passing over of various leaders of it to the Church of Rome. The resting place to be found in the supposed infallibility of that Church has been the chief attraction. The unhinging of old beliefs among inquiring minds, through modern criticism, and the attacks especially upon Holy Scripture, have led to a seeking after authority, found at first in the Church itself, and in tradition; but the uncertainty of this support having been perceived,—eventually in Papal infallibility. This is the hollow resting-place which has captivated, on his own showing, such a mind as Newman's, and removed him, as he feels, beyond the reach of all the uncertainties of modern times. The gist is conveyed in the following passage :—

"From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects, but that I have had no changes to record, *and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I have never had one doubt.* I was not conscious, on my conversion, of any inward difference of thought or of temper from what I had before. I was not conscious of firmer faith in the fundamental truths of revelation, or of more self-command; I had not more fervour; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption."

One of Mr. Spurgeon's sermons delivered on 5th

June, and published in ordinary course, on Baptismal Regeneration, in which he characterises the teaching of the Prayer-book as distinctly in favour of that doctrine, and denounces in no measured terms the alleged inconsistency of those who try to explain away its meaning and to retain their benefices, has called forth loud expressions of indignation from the evangelical party in the Church. Mr. Spurgeon has also published a pamphlet on church-rates, in which he advocates the necessity of dissenters taking up a more determined position in defence of their rights.

The Rev. Dr. Crowther, the first negro bishop of the Church of England, has been consecrated as Bishop of the Niger. He has been long known as one of the most able of the missionaries of the Church Missionary Society on the west coast of Africa.

The Wesleyans have been building a number of chapels in the metropolis. Among those already built or in progress are Bayswater, Kensington, Pimlico, Mildmay Park, Clapton, Bow, Sydenham, Peckham, Blackheath, Wandsworth, Brixton, Stockwell, and Dalston. These buildings have all been aided materially by the Metropolitan Chapel Building Fund.

The foundation stone of a new Congregational chapel in Westminster, to be under the ministry of the Rev. Samuel Martin, was recently laid by Sir Frank Crossley, M.P. The contract has been taken at a sum under 13,000*l.*

LONDON, *July*, 1864.

Scotland.

THE chief event of religious interest during the month has been the meeting of the British Conference of the Evangelical Alliance at Edinburgh. It was arranged to have this Edinburgh meeting in July, instead of in September or October, as usual, since it was expected that more strangers would travel northward in summer than later in the season. The result did not prove the advisability of the change. The number of English and continental visitors was very small, and the Alliance, in its extent, was not well represented. The want of numbers was, however, made up for by the excellence of several of the addresses. Those of Dr. M'Cosh, of Belfast, on "The present tendency of religious thought in Great Britain and Ireland;" Dr. Cairns on Dr. Strauss's new *Leben Jesu;* and Professor St. Hilaire, of Paris, on "Evangelical Work in France," were of special interest. Dr. M'Cosh took a comprehensive view of the progress of modern thought, and the present state of different sections of the community, in relation to religion. The age, he considered to be one of restlessness and transition. The Tractarian or Mediæval reaction had in great part passed away, and that of rationalism had begun. He rejoiced in the spirit of inquiry abroad, believing anything to be better than stolid indifference, or careless acquiescence in what exists. Give him life at all hazards, rather than death, which had nothing to lose. If the age, as one of inquiry, inspired hope, it also excited anxiety. The Christian Church was still strong in zeal and activity; and he doubted whether, in many respects, it had ever been stronger. But it had formidable enemies in the ranks of science and of literature, and also within itself,—strong objections being held by many of its members to the tests and creeds of other times. The peculiarity of the age consisted in this,—that it will not declare what it wants, wishes, and expects. Instead of a clear and positive avowal of what was desired and sought after, there was a studied or weak and vacillating uncertainty about the expected improvement, on the part alike of the rejectors of Christianity, and of those who professed to accept it, but under modified aspects. In reference to the Church of England, he earnestly trusted that the day would never come when the pulpits of that church would be open to men of the most opposite opinions, on the ground, that some were contending for, that all sentiments in the nation ought to be represented in a national church. Toleration in the nation, and such toleration as that pleaded for, were very different. In the Church there must be a substantial unity; and if the time should ever come when it was held to be desirable to place in one parish a minister who taught that Jesus is a mere man, and that no Saviour is needed; in the next, one who taught that Jesus is the Son of God, and the Saviour we all need; and in a third, one who should exhort the people to obey the Church, as the representative of Christ, one of two consequences would follow—either religious bigotry and unseemly controversy would prevail, or, what was more probable, all religion would come to be regarded with profound indifference.

A newspaper conflict resulted from this address. Dr. M'Cosh referred to the *Scotsman* newspaper, among other publications of the day, as an able and persevering exponent of the party seeking to sap the national creed; and said, he supposed it would be reckoned a recommendation to a lecturer in the Philosophical Institution that he was supposed to be dissatisfied with the old theology. The *Scotsman* and the Secretary of the Institution took up the matter warmly, and the former threw out various insinuations against Dr. M'Cosh to account for the attack, on the ground of personal vindictiveness.

Dr. Cairns in treating the new edition of Strauss's book, stated that Strauss now appealed from the schools, where he had met able opponents, to the people.

"This appeal to the people on the evidences and historical merits of Christianity may be said to be the last phase of unbelief in Germany. It is not altogether due to the success, as in one sense it may be called, of Renan's book in France; for the new edition of Strauss was nearly ready when

Renan's "Vie de Jesus" appeared. It is the natural result of the prevalence of the former unbelief among the people after it has been vanquished in the schools. It is also connected with the position of the Democratic party by whom a united Germany is eagerly longed for, raised not only above other provincial differences, but above the long-standing separation of Catholic and Protestant, on the basis of a superficial theophilanthropy that discards all that is supernatural in both. Hence Strauss gratefully points to the German Catholics and the Friends of Light as the breakers up of his way. It is certainly characteristic that the strength of unbelief is looked for among the people, and that the movement, of which the work of Strauss is the advanced guard, strives to propagate its negations by a flattering appeal to the infallibility of the masses. In the very nature of things such an appeal to a popular tribunal to settle questions of Biblical criticism is a mistake. Strauss divides his work into three parts—the first, an exposition of the different theories on the Gospels, including his own; the second, a history of Christ purged from fable and legend; and the third, a classified list of the myths, chronologically arranged and traced to their sources, by which the real history of Jesus has, according to him, been disfigured and overlaid. Nothing, however, can be more unfair than to set all this before a miscellaneous audience, with a profession of their competence to sit in judgment upon it. How can such questions as the origin and mutual relations of the synoptical gospels, and the age and authorship of the fourth gospel, ever be decided for a general audience save by the *ipse dixit* of the critic? Or how can they follow, except blindly, the delicate analysis of false and true in writings of mixed character! Or how can they judge of the feasibility of a long series of theories, whereby some hundreds of historical errors (not to call them *lies*) are shown to have necessarily, in given circumstances, sprung up and assumed the colour of truth? Dr. Strauss empannels a jury from the street, and then having led evidence, or professed to do so, in the face of the all but unanimous opinion of scholars out of Germany, and of the majority of scholars there, he asks their verdict to the effect that the Four Gospels were not recognised in their present form till the middle of the second century; that the pretended Matthew was not the Apostle; that the professed Luke was not the companion of Paul, nor Mark the interpreter of Peter; and that the alleged John was an unknown writer, pretty far on in the second century, who with the other Gospels before him, and with a purpose to serve, contrived then to impose an essentially new and even more unhistorical construction of the life of Christ upon the Christian Church under the name of that apostle. It is surely a huge blunder, to say the least, to carry such questions, and many more, before such a forum; and that Dr. Strauss should have attempted it is something like a confession of despair. The absurdity is all the greater that Renan has preceded him in this appeal, maintaining on these critical points views essentially different, and especially building up his life of Jesus on the fourth gospel as substantially apostolic—thus vitiating his whole process by what Strauss does not hesitate to call a radical error (*grundfehler*). It is an unexpected honour which is thus thrust on the sovereign democracy to compose the discords of unbelief, and to decide where its champions disagree."

Dr. Cairns proceeded to give an analysis of the book, and to show its inconsistent and unsatisfactory character, as an attempted explanation.

Dr. Stewart of Leghorn, M. Pilatte of Nice, and M. Meille of Turin, spoke on the state of Italy. Dr. Stewart noticed, as helps to the work of the Gospel, the determination of the Government to educate all ranks of the people, the increasing loss of influence on the part of the priests, the vehement abuse of Protestants by priests and friars, which operated in its favour; and the ample religious toleration afforded by the Italian Government. Among the hindrances to the work, he referred "to the want of education, and indeed gross ignorance of many, especially the Plymouthists," who had striven to engage in it; and to the false doctrine which was spreading among the converts.

The questions of Sabbath Observance and of Home Missions, were also brought under the attention of the Conference. A letter was read from the German Branch of the Alliance, chiefly occupied with a defence of the war in Schleswig-Holstein, as a "righteous and holy one." The Conference gave a fraternal reply, but studiously avoided expressing any opinion upon the subject of the war.

July, 1864.

Ireland.

The General Assembly of the Presbyterian Church met at Belfast, on the 4th of July, and continued its sittings till the 15th. The Rev. John Rogers, the outgoing Moderator, was re-elected, not without considerable opposition from those who thought it an unusual and unwarranted honour. There was a large attendance of clergymen, but there were fewer elders than common. The Foreign Mission reported that two additional missionaries were ready to go out to India; and that a third was likely to follow. At one of the meetings these two young men were ordained and set apart for their work. This Indian mission is becoming one of the most important in the West of India. It was suggested that Dr. Glasgow, the senior missionary, who has returned, after twenty-five years' service, should give lectures on missionary work in India in the Presbyterian College. The want of some such link between the University and the Mission has long been felt. Mr. Macnaughton, in handing in the Home Mission report, resigned the Convenership. He found it 1000*l.* in debt; he

leaves it with 1000*l.* in hand; the collection has increased by one-fourth since 1860. The report of the Colonial Mission was supported by a supplemental report from one of the ministers who had been deputed to visit the churches of Canada, and to inquire into the religious welfare of the Irish Presbyterians there and in the adjoining colonies. A desultory conversation rose on the Jewish report, tending to the employment of missionaries in London. The Assistant Ministers' Fund has increased from 457*l.* in 1858 to 1000*l.* in 1863: it would need an annual collection of 1800*l.* The Committee on Ministerial Support showed that the average congregational income of the ministry has been raised about 21*l.* since 1854, and is now about 61*l.* A gross addition has been also made of 10,627*l.* The proposal for augmentation of the *Regium Donum*, made by the committee in charge, to the government, was discussed for an entire day with closed doors. The proposal was that the Government should raise the *Regium Donum* from 69*l.* to 100*l.* for each minister at present in receipt of it; that this fixed sum should be removed from the hazard of an annual vote and placed upon the Consolidated Fund; and that to provide for the endowment of new congregations—of which it was estimated there would be an average of four every year,—each minister should subscribe 10*l.* annually to an endowment fund. Various objections were made to this proposal, but it was ultimately sanctioned, and the committee re-appointed. Notice was given of an important motion for the next assembly, affecting the constitution of the Mission Board. It proposes to amalgamate the Home Mission and Assistant Ministers' Fund under the title of Sustentation and Church Extension; to call the Roman Catholic the Home Mission; and to add the Continental to the Jewish. The Sabbath School Auxiliary held its usual breakfast, and reported that 139 schools contributed an average of 2*l.* to missions. There are about 8000 teachers and 80,000 scholars in the Sunday-schools of the Church. In bringing up the report on intermediate schools, it was stated that there were 330 pupils in them studying for the ministry. The Government having sanctioned various breaches of the rules of the National Board of Education, and various Presbyteries and Synods having protested, resolutions were adopted, sustaining these protests, but not proposing any further action. Of the 220 new schools added last year, it was stated that 27 were connected with the Presbyterian Church, 41 with the Established Church, 134 with the Roman Catholic, and 11 with other denominations. About 110,000 Presbyterian children are receiving education. The Census Commissioners report, that of the Presbyterians above 5 years of age only 9 per cent. is unable to read or write; of the Established Church, 16 per cent.; of the Roman Catholic, 47 per cent.; and confess their inability to account for the fact that the first "stand highest of the three in respect to the small percentage of the ignorant." The Belfast College report referred hopefully to the prospect of having residences built for the Professors, and at least some of the students. It was arranged that the Professors in the Magee College, of Mathematics and Natural Philosophy (endowed by the Irish Society), Ethics and Theology (endowed by the Dill Bequest), should be elected in 1865; and that no election should be made to the other four chairs until the funds have been sufficiently augmented. No provision seems to be made for Hebrew nor, indeed, for Biblical criticism of any kind. Three deputies from the English Presbyterian Church, and two from the Free Church of Scotland, addressed the assembly. MM. Pilatte and Meille represented the Vaudois; M. Fisch, the Evangelical Churches of France; and M. Des Islets, Geneva. The Presbyterian Church of America (Old School) sent a letter of fraternal greeting; the illness of the deputy from the Welsh Calvinistic Church prevented his presence. The next meeting was arranged for Belfast. Before the close, an influential protest was handed in against the re-election of the Moderator.

The following are statistics of this Church for the year:—

Last year 78,302 families were reported as claiming connection with the Church; this year, 84,112. Last year there were 117,849 communicants on the roll; this year, 121,132. The sittings in the churches had increased from 212,352 to 218,156. The stipend papers had increased from 64,686 to 66,155. Seat rents paid, from 29,141*l.* 9*s.* 10*d.* to 30,464*l.* 1*s.* 5*d.* The amount paid to ministers from seat rents and supplement together was from 28,561*l.* 4*s.* 3*d.* to 29,919*l.* 0*s.* 0½*d.*, giving an addition of 1357*l.* 15*s.* 9½*d.* 210 manses were reported this year, instead of 200 last year. The congregational debt had increased from 44,201*l.* 14*s.* 2*d.* to 44,267*l.* 4*s.* 9½*d.*; Sabbath collections increased from 9236*l.* 8*s.* 10*d.* to 9937*l.* 0*s.* 0¼*d.* The amount raised for building and debt had fallen from 30,273*l.* 3*s.* 6*d.* to 27,169*l.* 6*s.* 8¼*d.*; and missionary collections from 9788*l.* 14*s.* 4*d.* to 9627*l.* 8*s.* 6½*d.* The contributions from Sabbath-schools had risen from 438*l.* 2*s.* 1*d.* to 452*l.* 13*s.* 9*d.* The whole sum raised during the year for all purposes was 81,859*l.* 15*s.* 0½*d.*, but was less than last year by 700*l.* 5*s.* 1½*d.*

The Reformed Presbyterian Synod has also held its annual meeting, at which deputations were present from Scotland and America. It was reported from the Jewish Mission that 40*l.* had been sent to London, and from the Irish Mission that 12*l.* had been paid to the agent. Resolutions of the Committee on National Education were adopted, to the effect that at present the system could not be used without a sinful compromise of Christian principle.

The Waldensian deputies, MM. Meille and Pilatte, have addressed various meetings through the country, especially in connection with the Dublin Waldensian Aid Society, of which the late arch-

bishop was president. Members of all Evangelical Churches have rallied heartily round them, and their cause has been warmly commended, among others, by the Rev. Edward Forbes, of Paris, and Admiral Pakenham. Their presence has demonstrated the deep Christian union that exists below all sectional differences among the Protestants of this country.

The Irish Methodist Conference has also met. It has forty-six schools in connection with the National Board, an increase of six in the year. The grants for ministers' residences amounted last year to 456*l.*, leaving a balance of 50*l.*, for which however there were ample claims. Not more than 10,000*l.* is to be expended upon the proposed new Educational Institution. The report on missions and mission schools was satisfactory, except that the depressed state of trade and agriculture was felt in the Irish portion of the funds. It is expected nevertheless that the contribution from Ireland to the Jubilee Fund will reach 10,000*l.* For six new chapels, there had been an outlay in the year of 569*l.* Interest paid on borrowed money, 400*l.*; debts discharged, 349*l.*; total remaining debt, 890*l.* Aggregate accommodation for 55,372 hearers. Decrease in members, 957. Dublin reported an increase of 56, and Waterford of 1; but in all other districts there was a falling-off, in explanation of which the deaths are stated at 419 and emigrations at 811, with 488 on trial. The most serious decline was in the Portadown District, which has lost 400 members,—a loss attributed to several causes, chiefly the depression of trade and the tide of emigration. It seemed to be the general feeling of the Conference, that a new distribution of the circuit agency was required in adaptation to the changed and changing circumstances of the country.

DUBLIN, *July*, 1864.

France.

WE are still in the turmoil of "every wind of doctrine." M. Guizot, in the "Meditations on the Essence of the Christian Religion," the first volume of which is just published, takes an elevated view of things when he says: "It is the whole Christian Church, and not one or another of the Churches, which is now radically attacked. . . . .When the foundations of their common faith are attacked, dissensions between Christian Churches on special questions of organisation and government become secondary; it is from a common peril that they have to defend themselves, it is the common source from which they draw the life they have, that they are threatened with seeing dried up. I fear that the perception of this common peril is not in all the Churches as clear, deep, and pervading as the common safety requires. I fear that in the presence of the same questions ever raised, and the same attacks directed against the facts and vital dogmas of the Christian religion, Christians of different communions do not concentrate sufficiently their forces upon the great struggle which they all have to sustain." Again: "Many Catholics persuade themselves that faith would be saved were they delivered from free thought. Many Protestants believe that they merely use free examination, and remain Christians, when they forsake the basis and turn away from the sources of faith. Catholicism has not confidence enough in its roots, and attaches too much importance to all its branches; there is no tree but needs to be cultivated and pruned according to climate and season, in order continually to bear good fruit; it is the roots which must be defended from all accident. Protestantism also forgets that it has roots from which it cannot separate without perishing, and that religion is not an annual plant which men may cultivate and renew at will. Catholics are too much afraid of liberty, and Protestants of authority. Some believe that, because religious faith has fixed points, religious society will not bear motion and progress. Others say that religious society cannot have fixed points, and that religion resides in religious feelings and individual belief. What would have become of Christianity, if it had been condemned from its birth to the immobility which the first commend, and what would become of it to-day were it given up, according to the will of the latter, to the caprice of each mind and the wind of each day?" Again: "Let thoughtful men who have not declared war to the death against the Christian religion, and who admire it while they reject its fundamental dogmas, take heed to themselves; the flowers whose perfume charms them will quietly fade, the fruits they deem so excellent will soon cease to be, when they have cut up the roots of the tree which bears them. As to me, arrived at the end of a long life, full of work, reflection, and trials,—trials in thought, as well as in action,—I remain convinced that the Christian dogmas are the legitimate and efficacious solution of the natural religious problems that man carries within him, and from which he cannot escape. . . . I sum up these doctines in these terms,—Creation, Providence, Original Sin, Incarnation, and Redemption. . . . The doctrine of the Creation attests the existence of God, the creator and legislator, and the bond which unites man to God. The doctrine of Providence explains and justifies prayer, the instinctive recourse of man to the living God, the supreme Power which attends his life and acts upon his lot. The doctrine of Original Sin accounts for the presence of evil and disorder in man and in the world. The doctrines of the Incarnation and Redemption save man from the consequences of evil, and open to him in another life the perspective of restored order. Surely the system is grand, complete, compact, powerful; it responds to the wants of the human soul, delivers it from the burden which weighs it down, and gives it, with the strength it needs, the satisfaction to which it aspires." He raises a warning note concerning the event of no heed being taken to the words of the

intelligent champions of Christian faith in the churches to which they belong.

"If Catholicism gave reason to believe that it is essentially hostile to the vital principles and duties of modern society, and that it only tolerates them as Moses tolerated divorce among the Jews, 'because of the hardness of their heart;' if, on the other hand, the adversaries of the supernatural, of the inspiration of the Sacred Books, and of the divinity of Jesus Christ, were to prevail in Protestantism, which then would be nothing more than philosophy hesitating to take its true name; if all these ill chances were to be realised, I am far from thinking that in presence of such faults and reverses the Christian religion would disappear from the world, and withdraw definitively from man its light and its support; its destinies are above human error; but certainly for men to return from such errors, for light to be restored to their souls, and harmony to modern society, there must burst forth in men's souls, and in society previously, one of those immense perturbations, one of those revolutionary tornadoes, whose lessons are never learnt until all their evils have been suffered."

Even so all meet in their foresight of troublous times; as in politics the Napoleonian system is gradually rising from the Revolution as an irresistible and testifying fact in the eyes of other powers, so religious anarchy is preparing the way for an apostacy which all fear but none may prevent. Wise books, like the above, may stop some souls on the brink of perdition, but the masses heed not.

All honour to those who are weathering the gale in the higher ranks of mind, as well as to those who are toiling in the under-currents of society! Universal uncertainty, and the uneasiness it entails, open a wide door to the messengers of the Gospel when they are bold, earnest, decided, and full of love. "Every idea which shakes the last wrecks of the old world, and in virtue of which the nations are stirred, has its source in France," says one writer. "Italy," says another, "can never take full possession of itself, except it grasps the hand of the France of '89. Rome is wanted at once by Italy, and by the civilised world. Seat of the disarmed papacy, it will be the guardian of the world's liberty, without ceasing to be the centre of moral unity of mankind. Thus will be consummated the double revolution which has been working society for eighteen centuries."

To ward off such a consummation, some are trying mediæval ceremonies and pageants, such as the populace of all climes and ages love.

In June, a monster procession, headed by fifty cardinals, archbishops, and bishops, placed a silver statue of the Virgin Mary, carried on men's shoulders, and surrounded by a hundred *angels*, scattering flowers and waving incense, upon a hill adjoining Marseilles. "Triumph, Queen of Heaven!" was sung amid booming cannon, rolling drums, and pealing bells, and Cardinal Matthieu, one of our senators, declared, in enthusiastic style, that Mary and Marseilles were the gloriously spoken-of city of God!

If such pageants please and reassure the Ultra-montanists they are easily satisfied; they have their reward!

The nomination of Pastor Colani to the professorship of sacred oratory in the theological faculty of Strasburg, was accompanied by the following words from the enlightened Minister of Public Instruction, who seems fully to understand where the government action should cease. An awful responsibility rests on the professors who gave him their vote. The one dissentient vote was that of Professor Schmidt.

"The government has too much regard and respect for the religious liberty of the Churches to interfere in dogmatic discussions. It certainly would not put a mere philosopher in a place reserved for a theologian, any more than it would attempt to place a Protestant or a Jew in the seat of Catholic Theology. But when the legally constituted religious authorities declare themselves fully satisfied with the theological principles of a candidate proposed by them unanimously (less one vote), the task of the administration is singularly facilitated. Its principal duty, in such a case, is only to ascertain that the candidate has all the qualities required for the professoriate. Since, avowed by all, M. le Pasteur Colani possesses them in a high degree, and since the only difficulty which might prevent him reaching the faculty is put aside by those who are the very guardians of his Church, I have thought proper to propose him to the choice of his Majesty."

Great is the mourning among earnest Christians on this account.

On the other hand much hope is placed in the nomination of Professor John Monod to the seat of dogmatical theology in the faculty of Montauban. All parties united to give him their votes; he has never been a party man nor a champion. The rationalists hope for a future gliding down their slope, and openly express as much; the orthodox are more or less satisfied with the present, and entertain hopes for an increasingly decided course. His circular, in which he expresses his religious creed, is satisfactory, and full of modest piety.

The rationalistic controversies within the National Church still run high. The name of Pasteur Adolphe Monod having been mentioned in connection with M. Coquerel's (junior) non-election as suffragan to Pasteur Martin Paschoud—an extremely interesting document, giving the full account of the exclusion by the rationalists, headed by Pasteur Martin Paschoud, of M. Ad. Monod from the Church of Lyons, in 1831, has been published. It is from his own pen, a simple sober statement of facts, and in its unvarnished simplicity reveals two things; first, the persecuting spirit of the rationalistic party, and, secondly, the Christian

spirit of love and faithfulness in which it was borne by the young pastor. The contrast between the two is striking in the extreme, and when Ad. Monod's conduct is brought into comparison with that of the rationalists on the late decision of the Presbyterial Council and Consistory of Paris, one can but blush for them, and seek for their enlightenment.

The *Liberal Protestant Union* has brought out two pamphlets, one is the third report of its committee; it has received 25,000 and expended 21,000 francs. Its principal aim is to act upon the approaching elections for the Presbyterial Councils of Paris and elsewhere. It has given pecuniary aid to several societies and churches; it has published the Genevan Testament and an almanack, and proposed several subjects for competition which, however, have produced no result hitherto. One pamphlet contains the 5000 signatures to the protestation against the refusal of the Presbyterial Council to re-elect M. Coquerel, junior, signatures whose sincerity and genuinenesss are in a great measure denied by the orthodox party.

Several places of worship have been opened. That of Lorient at the end of May, Joinville on the 5th of June, Hurtigheim at the commencement of the same month; worship has commenced at Dôle, in a hall of the Town-house. At Francillon a pious Protestant, on losing his son, devoted the sum intended to prepare the young man for the ministry, to build a place of worship; it is now opened; although the father was called away before it was finished, his heirs carried out his intentions. The Wesleyan chapel at Le Vigan was also opened in June.

The Annual conferences of the Methodist Churches in France held their meetings at Nimes in the middle of June; the work is in general prosperous; eighty-four new members have been admitted during the year, and 151 candidates have been proposed. There is also improvement in collections for all the branches of the work.

Dr. Ed. de Pressensé gave a series of lectures at Montauban with great acceptance, on the principal questions of the Life of Jesus. These lectures were given at the earnest request of the students, on whom he made a deep impression.

PARIS, *July 16th*, 1864.

Holland.

MISSIONARY FESTIVAL.

THE readers of "CHRISTIAN WORK" will have noticed in its last number the intimation of an Evangelical National Missionary Festival to be held in Holland on the 14th of July. Last year the first of these open-air gatherings took place, the idea being, as it were, to hold a Christian Feast of Tabernacles sanctified by the Gospel and Spirit of Christ. More than seven thousand Christians, of all classes of society, gathered together on that interesting occasion, and the day left so many happy and hallowed recollections, as to inspire the earnest desire that a second similar festival should be held this year. Our Dutch brethren were desirous that they should have on this occasion the fellowship of Christians of various countries. The occasion is an interesting mark of Evangelical progress in Holland. In venturing to give your readers my impressions of the occasion, I must apologise for these, as necessarily imperfect—the passing observations of a stranger who has visited Holland only for the second time, after the lapse of a number of years, and whose passage through the country has been rapid and cursory.

We recommend to your readers the new Harwich route to Holland and the Rhine, with its eight hours' sea passage, enabling you to reach Cologne, if there be no mishap, in some twenty hours. Unhappily for us, there was a break-down on the part of the up-train from Harwich to London, entailing considerable delay, so that we were too late at Rotterdam to catch the early express. The morning was bright and clear, and everything Dutch wore its brightest aspect;—the intense paint, and cleanliness of the houses: the nursery-like cultivation of the land; the long Dutch dykes, with their osiers and tall poplars; then Rotterdam emerged into view, with its canals and wharves and stately dwellings. The city of Erasmus is evidently a thriving and a growing one; the last ten years have seen marked progress both in it and in Holland generally. The Dutch have risen above their Belgian disasters, and, under the able administration of Thorbecke, are increasing in prosperity; the only dark shadow projected over the Dutch is the unhappy fate of the brave Danes. Is Holland next to be amalgamated? That were indeed a naval prize for Germany. This Danish war has fearfully shaken the balance of power; the smaller kingdoms of Europe tremble; no one can predict the results of the reckless policy of Prussia, or how fearful the oscillations, before there is again the readjustment of the great European society.

Our route lay by Utrecht. The wood of Wolfhezen, where the festival was held, is not far from Arnheim. The station is a solitary one—a sandy soil, with here and there a low undergrowth of bush, but as we reached the scene of the gathering the land is richer, and a large pine wood served admirably with its shelter to protect the visitors from the heat of a sultry day. The nearness of a crowded gathering was now apparent in the numbers thronging the road, the carriages, horses, and rude vehicles of the peasants, and then a distant murmur of voices was heard—the swell of the multitude as they united in singing their old Dutch psalms and hymns. Psalmody formed a prominent part of the festival, and the singing was simple and pathetic, but there was wanting that harmonious swell and intensity belonging to this part of Protestant German service.

the concurrence of a number of workmen would become impossible; that there must always, perforce, be a day of rest, and that there was no reason why it should not be Sunday.

In the end, a considerable majority voted according to the suggestions of the central committee. A special committee was then named, which, shortly afterwards, submitted to a numerous meeting a series of resolutions analogous to those which had been voted by the watchmakers and jewellers. These were adopted with alacrity. Such is the present position of affairs.

What I told you at the beginning explains why the religious question was, in some measure, left in the background. Not that the two classes addressed do not comprise a number of religious people; but it was thought desirable, at the commencement, to found the work on such a basis that all might adopt it and work upon it. Let us obtain, in any way soever, a day of rest, and we shall have laid a foundation for the religious influence of this day. Perhaps there may have been many failures in works of this kind consequent on the attempt to perform a purely religious work.

I have not yet mentioned to you the effect that has been produced amongst us by an affair which has deeply agitated the Reformed Church of France, and with which you have often occupied the attention of your readers, namely, the resignation of M. Coquerel. An address, signed by sixteen Genevan pastors, produced an impression abroad, that a considerable part of the Genevan Church professed the same doctrines as the pastor who has been deposed by the Consistory of Paris. This would be an entire mistake: no Genevan pastor has ever yet attacked either the inspiration of the Bible, or the truth of supernatural events; and, even forty years ago, the leaders of Genevan heterodoxy did not cease to acknowledge in Jesus Christ a divine being infinitely superior to mankind. It was not, therefore, to approve these doctrines, but to protest in favour of the liberty of the clergy, that these sixteen pastors took a step which many have since regretted as a precipitate one. A similar retrograde movement has taken place in that portion of the flock which at first declared for M. Coquerel. It has been generally understood that no liberty, however comprehensive, could exist in a Christian Church for the negation of the first elements of Christianity. The Church of Geneva has no written confession of faith, but its traditions are strong enough to take the place of one: and, while confessions of faith fail sometimes to prevent the strangest accommodations, a rationalist pastor would at Geneva be forced to give up his position before the pressure of the public opinion.

This is proved by the general censure with which our Church overwhelms the pastor of the German-Swiss congregation of Geneva. I have told you how this man, whose antecedents are in all respects deplorable, succeeded by the support of the government in getting himself elected pastor by a majority of unbelieving and socialistic artisans. The consistory and the company of pastors having no authority over this Church, it was found necessary to use other means to extricate it from this deplorable condition. We commissioned two faithful evangelists to visit these misled men. Many of them are now beginning to open their eyes. Some German sermons delivered to them in one of our churches by several Evangelical pastors, who have been fetched over from Berne (MM. Güder and De Watteville), have had the effect of strengthening the movement. A considerable portion of the German congregation has separated itself from its unworthy pastor; and the moment will arrive, we hope, when this unhappy church will resume its former place among Christian churches. Its ancient pastor, M. Lützscher, who was deposed after a ministry of twenty years, has just published a description of the whole proceedings.

Our consistory has decided on reconstructing our organs, which were very unworthy of the majesty of our church. We require a very large sum; but we hope easily to obtain it from the zeal of the congregation: and these organs will be another monument of the Calvin tercentenary.

May the monument which has been erected, not materially, but in the hearts and minds of men, grow and become consolidated for the glory of God and of his Christ.

GENEVA, *July* 14, 1864.

Turkey.

THE AMERICAN MISSION AT ERZROOM.

[In inserting this interesting] letter, we would take the liberty of pressing upon the attention of our readers the urgent claims of the American mission in Turkey. This, as is well known, has been one of the most successful missions of modern times. Though the American Board has hitherto nobly contended with the difficulties of the times in the United States, it appears as if, with the rapid rise of exchange, this may soon become impossible. In consequence, these missions may be starved out, and the work of a long period in great part lost. We are sure, in the interests of our common Christianity, that, in the present state of prosperity of England, this will not be permitted. We would urge upon the Christian public to be prepared for the crisis,—to take up, if needful, these missions in a far more liberal spirit than they have hitherto done. To allow them to go back or to fall, through the American complications, would be a disgrace to our Christianity. The Lord has abundantly blessed them and is doing so still; let us acknowledge His hand. Why should they not be maintained in their integrity by Britain and its wealthy dependencies in all parts of the world?—ED. CHRISTIAN WORK.]

To the Secretary of the Turkish Missions Aid Society.

YOU are aware how this field has been neglected

in former years.* I am happy to report that it now has its full complement of missionaries. M. Pollard, transferred from the Arabkir station, reached here in June, 1862, and your correspondent arrived from America in August last.

The past year has been one of progress and promise. In this city there has been a steady increase in the attendance upon preaching and Sabbath-school, in the contributions of the natives to benevolent objects, and in the number of books sold. But the most cheering progress has been seen in the day schools. The two established at the beginning of last year have increased from forty-nine to 113. In addition we have found it necessary to organise a third school, which is now rapidly filling up. There is also evidence that the spirit of God is working on the hearts of those who attend upon preaching. One young man has lately declared himself on the Lord's side, while others are diligently studying the Word of God.

Outside of the city the work has suffered very much for want of a greater force of native helpers. At only one of our out-stations (Trebizond) has there been regular preaching throughout the year. There the heart of the native pastor has been cheered, not so much by progress in the midst of his own congregation, as in witnessing the awakened condition of some of the old churches. The Greeks in particular seem to be thoroughly aroused. They have procured a large number of copies of the Scriptures; have organised a Sabbath school which includes all ages; where old and young alike open their hearts to the light of truth.

Two very interesting out-stations, two and a half days south of this city, Chevermeh and Heramik, have lately been supplied with preachers, graduates of the Kharpool Theological School, who teach as well as preach. Under their faithful labours the work is getting a fine start. From Chevermeh we learn that already the school numbers forty, and the chapel will not contain all that come to hear the Word preached.

Persecution still survives. It is true we have the guarantee of religious freedom from the Porte, but in many places, owing to their remoteness and the duplicity and corruption of subordinate government officials, this guarantee is well-nigh a dead letter. One sad case has lately occurred in a village near Chevermeh, Elpis by name. There was but one Protestant in the village, and fearing lest his presence might prove contagious, his enemies resolved to drive him away. They had made several ineffectual attempts previously, but last summer they set upon him with the fury and exasperation of demons. They refused him water for irrigation, so that his crops came to naught; they broke into his house, and carried off his summer's produce of butter and chickens; they denied him his allotted portion of hay, and when his friends in Chevermeh sent hay to him, the villagers would not allow it to be brought to his house.

Weighed down with this burden of trials, the persecuted man came to this city, hoping for redress at the hands of the Pasha. But in his absence his enemies carried a letter to the Moodir, or governor of the district, which purported to be an order from the Pasha that Hohannes, the Protestant, should leave the village. The Moodir immediately sent an officer to execute the order. Eagerly assisted by the enraged villagers, he proceeded to remove the household furniture and pack it upon a cart. The poor wife, in her extremity, left her children and goods to the mercy of the mob, and hastened to Chevermeh for advice from her friends there. They advised her to remain in her house at all hazards, whatever they might do with the goods. She returned, and so resolutely adhered to this advice that her enemies were completely unmanned, and finally returned the goods to the house, and for the time abandoned their evil purpose.

Meanwhile, Hohannes succeeded in obtaining an order from the Pasha, commanding the Moodir to sustain him in the full enjoyment of his rights. At this the Moodir was highly pleased, and said to himself, "now here are two conflicting orders, I have a fine excuse for doing nothing." So he left the persecuted man to be harassed by the diabolical inventions of his hostile neighbours, who told him plainly they intended to make the place too hot for him.

In October, Mr. Pollard, making a tour into that region, visited the village of Elpis, and brought the principal men of the Armenian community before the Moodir's son, acting for his father. There he called upon them to make their charges against Hohannes, whether he was guilty of murder, or theft, or any other conduct that should expel him from his village. Unable to make the slightest charge against him, they were ashamed, and confounded; but attempted to conceal their confusion by loud and boisterous talk. And thus ended the conference. The Moodir's son, however, seeing the innocence of Hohannes, made many fair promises of protection.

A short time after this, the Pasha made a visit to that region, when poor Hohannes' enemies roused themselves to one more mighty effort, to rid themselves of this foul stain upon the fair name of their village. They plied every art which could be imported from the lower regions. By bribing subordinate officers of the Pasha, they succeeded in shutting out the Protestant from a hearing. Then by false accusations, and many lying intrigues, they gained their purpose. Hohannes was taken by violence, with his family and the few goods that were left to him, carried to Chevermeh, and left in the middle of the street. Since that time, he has found shelter in a small room adjoining the Protestant chapel, the property of the American Board.

* The Erzroom Mission had to be abandoned at the commencement of the Crimean War, Erzroom being the nearest station to Russia. We may learn from this fact what would have been the effect on the missions generally in Turkey, had not the ambitious designs of Russia been counteracted.

I shall not dwell upon the programme of the meeting. I was not able to be present at the opening address by the convener, the Rev. O. G. Helding. The Rev. L. Ivan Rhyn preached a sermon, describing the festival as a Christian Feast of Tabernacles, and speaking of the duty of Christians to rejoice in the Lord. A report was then read by Mr. Looman of the proceedings of the various missionary societies, followed by the addresses of various representatives of foreign Churches from Germany and England. The immense assemblage, numbering some ten to twelve thousand, then scattered themselves over the wood, on the slopes of which a number of rustic pulpits had been reared, from which they were shortly addressed by many Christian brethren. The concluding sermon was delivered to the great multitude once more congregated together by my esteemed friend the Rev. Cohen Stuart, of Rotterdam, who spoke from the text Exodus xix. 5. The attention and deep interest were sustained to the last, the meeting having begun at 10 A.M., and lasting, with short intervals, till 7·30 in the evening.

I can give your readers but the most imperfect impression of the discourses which were delivered in the Dutch language, with the exception of those of the foreign delegates. The short addresses of the latter were translated by the Rev. L. Ivan Rhyn and the Rev. M. Cohen Stuart. A knowledge of German, and the affinity of Dutch to English, will help an attentive listener, even without the knowledge of Dutch, to gather up, especially on Christian topics, the thoughts of the speaker. The subjects chiefly enforced were Christian unity and love, and the claims of missions. Many earnest, powerful applications of the Gospel were also made to the consciences of the hearers. The rhetoric of the speakers was good, better indeed than our own; not so tame in manner as English preaching, nor so marred by that awkwardness of gesticulation which so often injures Scotch oratory. The audience was, as may be supposed, of a very miscellaneous character—from all classes of society, and gathered from all parts of the country. There were not a few of the Dutch Christian aristocracy, many also of the substantial citizens of Rotterdam, Amsterdam, Arnheim, &c.; and those acquainted with the costumes of the country could easily mark out here a peasant from the Gelders or South Hollander, there another from Utrecht or Friesland. The head attire of the last named is especially picturesque—a gold skull-cap with its ornaments and pendules, and this covered again with a rich cap of lace.

While there was general seriousness in the aspect of the crowd, the scene, so far as I could judge, had no affinity to our great revival meetings in Scotland or in Ireland. I do not mean that there may not have been accompanying many a baptism of the Holy Ghost: on the contrary, I can scarcely doubt, from the earnestness of many a countenance, that deep impressions were made, to be followed with lasting blessing. Still there was not that profound solemnity and awe so often witnessed of late years in our country. Many of God's people were present, but there were probably also many of the worldly; and it was pleasing to think that they were there to share in the blessing. I have felt this all the more, having, since my visit to Wolfhezen, seen something of the fair at Utrecht. Your readers are aware what crowds congregate to the fairs of the Continent, and how important is their place economically. I have no doubt that there are many respectable Dutch crowding to this great mart, where you may find the representatives of half the Continent. But they will be the readiest to own and to deplore the scenes of wild revelry, grossness, and dissipation, to be witnessed at such seasons. Some of the scenes quite recall the gross pictures *en genre* of the Dutch painters, and prove that their intense reality extended not simply to what they depicted of scenery, but also to their sketches of lower Dutch life. What a contrast in its quietness, sobriety, purity, and, I may add, true enjoyment, the Missionary Festival at Wolfhezen. May it hasten on the day when Holland—to which Christianity owes so much, for its noble martyrs in behalf of a pure Gospel, for its promulgation of the principle of religious toleration, so deeply associated with the progress of spiritual Christianity—will resume its old place, and rank in the van of Protestantism! It is deeply interesting to find a country, only second to our own in its colonial influence in the East, convoking a great National Festival for the promotion of missions in the world.

UTRECHT, *July*, 1864.

Prussia.

THE fact that the London Conference has terminated without any result, and that the allied powers have recommenced the war against Denmark, has here once more drawn the attention of all to these political phenomena, and has caused purely ecclesiastical questions to shrink, relatively speaking, into the background. I know well that this war is not popular in England; but you will in me, as a German, not take it amiss, if in my present correspondence I draw the attention of your readers to a document which was lately published here, and which it appears to me is very well fitted to diffuse a more correct notion than that which prevails among your countrymen of the cause and character of this war. I am speaking of the address which has been forwarded from this place to the Edinburgh conference of the Evangelical Alliance—a document which emanated from the German branch of the society, and which bears the signature, in the first place, of M. Messner, Professor of Theology at the University of Berlin, who is at present secretary of the Alliance. It is also signed by many of the most eminent, and the best known even in England, of the German theologians, men who all occupy conspicuous positions in our church, and

exercise the most important influence as teachers of theology, as preachers, and as authors. These are the following: Dr. W. Hoffmann, Dr. F. Nitzsch, Dr. A. Tholuck, Dr. F. W. Krummacher, Dr. Julius Müller, and Dr. von Krapff. These men were well aware that the questions of politics and nationality did not belong to the province of the Evangelical Alliance. They were, therefore, very careful not to enter upon the discussion of these political questions. They were contented to regard the conflict between Germany and Denmark from a Christian point of view, and imputed the sufferings of the latter country to the trespasses it had committed against the church and the schools of Sleswick and Holstein. The address comprises simply a series of incontrovertible facts, which show clearly with what intolerable tyranny Denmark has long oppressed the Duchies in regard to these institutions. Our British brethren may be convinced that the very distinguished men who have sanctioned the address with their signature regret no less than do their English brethren, the fearful distress which has been caused by the present war, and that they daily beseech God that it may please Him to put an end to this distress and bloodshed. But these very men are firmly convinced that the war for the freedom of the Duchies is a just and holy one, because it is concerned with the most sacred and indefeasible possessions of a nation, their mother-tongue, and the reading in their schools and churches of the pure Word of God in the language of the people. And only because it is concerned with such possessions are they enabled to declare that throughout Germany all believing Christians of all denominations, and even those who on other occasions do not take any interest in politics, deem the present war to be a just and holy one.

You will have learned that this address has had a friendly reception in Edinburgh, and that, in a very well attended evening meeting of the conference, it was read aloud, and met by an answer unanimously voted, which, without giving any opinion as to the legitimacy or illegitimacy of the present war, expressed the deep emotion with which the British section reflected on the religious persecutions which had taken place in Sleswick and Holstein, and their desire to remain on terms of the closest union with their German brethren.

BERLIN, *July*, 1864.

Switzerland.

I HAVE promised you some details respecting a society newly formed at Geneva, of which the first meeting was held "on the occasion of the celebration." This was our Society for the Sanctification of the Lord's Day.

This name has been assumed by various societies already established in other places; but the reason why I wish to mention ours in particular, is because it appears to me to have entered, from the very beginning, into a path by which its example may be useful to others. It is too common for religious societies to bring together only religious people, and to labour for such only; but here is one which has exerted itself, and not unsuccessfully, in raising recruits for its service beyond the ordinary circle of persons who occupy themselves with affairs of this kind. It has determined, in fact, to address itself successively to all the various classes of persons among whom the day of rest is more or less revered, and to engage them to form among themselves special committees appointed to examine the abuses, and investigate the special remedies to be employed in each business.

It naturally began with the class of tradesmen which, amongst us, is the most important, namely, the watchmakers and jewellers, and then proceeded as follows.

Every member of the committee visited in person a certain number of master watchmakers and jewellers, in order to explain to them the objects of the Society; and they were then brought together in small meetings of twelve or fifteen persons, that their observations and objections might be heard, and their advice received. The work having been thus commenced, they were all convoked together, and invited to name for themselves a committee of their own, which would not comprise any members of the central committee. They did accordingly, and the new committee, which was composed of fifteen master jewellers or watchmakers, convoked soon afterwards a general meeting, in which, after the presentation of a remarkable statement by M. Guédin, a jeweller, the three following resolutions were adopted:—

"The day of rest is a benefit to the labourer.

"The members of the present meeting bind themselves to respect it, and have it respected by their workmen.

"The committee will continue to study all means of promoting the work."

Encouraged by this first success, the committee addressed, in a similar form, another class, which has been very numerous here since the extension of the city, namely, the architects, builders, masons, joiners, &c.

But here, in the first general meeting, some opposition was encountered. I have often had occasion to remark to you how hostile our radical and revolutionary government is to every undertaking for the promotion of morality and religion. This government accordingly sent down to the meeting some of its club-orators, who protested, in the name of liberty, against all restrictions that were sought to be imposed upon labour. The citizen, they said, ought to have the right of working or of resting when he thought proper. It was easy to reply to them that this doctrine would be the ruin of all kinds of industry; that, if some persons rested one day and some another, all general labour requiring

The range of studies now includes a large amount of History taught from the best authorities of modern days; Mental and Moral Philosophy, as taught by Sir William Hamilton and Dr. Mansel, Dr. Wayland and Dr. Payne: Political Economy, as taught by John Stuart Mill; with Logic and Rhetoric, and other studies, expounded in books of equal weight and worth. Teachers are no longer restrained from giving moral instruction, and even those direct Christian explanations which spring naturally from the day's lesson. Ordained clergymen are no longer ineligible as professors in these Institutions. In fact, all the branches of a broad and varied system of Education, intellectual and moral, are ably taught, and only that direct religious instruction is wanting which the Government declines to give. But even that is not altogether absent. All Government Schools and Colleges are surrounded by missionary and Christian influence, and their students are to no small extent influenced by the efforts of missionaries, as well as by the Christian instruction floating through the country at large. A large proportion of these students get hold of Christian books and portions of the Bible: and they are also in constant communication with Christian converts. These things are more completely true of Calcutta, the head-quarters of Government Education in Bengal, than of other parts of the country.

Is it not then very hard, is it not even unjust, to call this system of Education *godless?* Certainly its aims are not so. Its spirit is not so. Its English teachers are not so. The influences which surround it are not so. Can its studies any longer be characterised as godless, either from deficiency of range, from wilful omission, or the unchristian character of the writers, whose works are the authorities recognised? In my judgment that hard epithet, which was first applied in the old days, and was then richly deserved, has ceased to be just, and ought to be withdrawn altogether.

China.

MONGOLIA.—In the article on "Mongolia and the Mongolians," which appeared in the January number of CHRISTIAN WORK I made reference to the Journey of Mr. Wylie through Mongolia on his way to China, and expressed my hope that he might have an opportunity of meeting some of the Christian converts in Siberia, as he journeyed through the regions where they dwelt. I have before me a letter from Mr. Wylie, dated from Chefoo, in January last, from which I learn that, to his great disappointment, he was under the necessity of travelling from Irkutsk to Kiachta in company with a Government courier, and so was unable either to stop by the way to make inquiries, or to deviate from the direct road, and go in search of the Buriats he was desirous to see. The following extracts from Mr. Wylie's letter, however, give us some glimpses of our friends which serve to encourage the hope that we may yet have communication with them.

At Irkutsk Mr. Wylie wished to make arrangements about visiting the Buriats, but people in authority there were disposed rather to put difficulties in his way than to aid him in the prosecution of his purpose. He says, therefore, "The visit seemed to me impracticable. Had I been able to converse in Russian, however, I would have made the attempt. But knowing neither that language nor the Mongol, I felt that under the circumstances my visit would have been a failure, so I posted the two letters you gave me in one envelope, addressed to the Taisha. I started at midnight of the 16th [October], with the courier. Being detained a day at the Baikal on account of the wind, we crossed in a steamer on the 18th. The Archimandrite of Posolski [monastery], on the eastern side of the lake, is the head of the Greek Church Mission to the Buriats, and having a letter for that dignitary, I should have liked much to have seen him, but he was then absent on a visit to Kiachta. We spent a night at Selenginsk, and reached Kiachta on the 20th. There I met M. Butats, a Russian gentleman engaged in some gold mines. He speaks English. He told me that the Taisha, for whom I had brought a letter, had been baptised into the Greek Church, but had turned out a bad man . . . . He said there was a Buriat going about the country distributing the Scriptures, who had been taught by the missionaries, and was known by the name of 'the Englishman.' He did not know anything about Shagdur, but promised to make inquiries on his return, and write to me the result at Shanghae."

I presume the person here referred to was Shagdur himself, but is not now known by his heathen name, being now called *Neil Ivanof.* From another quarter we have heard of his having travelled far into Mongolia itself, disposing of copies of the Christian Scriptures and acting as a true Evangelist to his countrymen.

While in Kiachta, Mr. Wylie was introduced to a respectable aged lady, who had known the missionaries in Selenginsk, and gave him information about some Buriats who had been under their instruction. Mr. W.'s stay, however, being limited, he could not search out the individuals referred to. "Having made an engagement," he says, "with a Mongol lama to take me across the desert to Kalgan, at the Great Wall of China, in twenty-five days for forty taels of silver, I started from Kiachta on the 29th [October], and for five days travelled through a very mountainous country, covered with snow, as far as the town of Urga. Among my companions in the same carriage was a Buriat commissioner, named Shagdur. On inquiry, I found he knew the Khorinskiduma the place where the business of the tribe is carried on], but he knew nothing of your convert, Shagdur." Probably for the reason above explained—his name having been exchanged. "I arrived at Kalgan on the 23rd November, and put

up for the night with a Russian merchant. On the 28th I reached Pekin, and was very glad to see Dr. Lockhart, Mr. Edkins, Mr. Burns, and a number of old faces again. Mr. Edkins is busy studying the Mongol language, having a lama with him every day."

In a letter recently received from Mr. Edkins, he mentions that a missionary connected with the American Episcopal Church is now in China, and is diligently studying the Mongolian language. The gentleman belongs to the race of Israel, and if he embark in a mission to Mongolia will be an interesting witness to the Buriats of the truth of the Scriptures they have received at the hands of Gentile Christians.

These indications of a growing interest in a mission to the Mongolians encourage us to hope that the time, the set time to favour them, may be come, or very near at hand. Missionaries now entering upon that wide and interesting field would do so enjoying the peculiar advantage of having a version of the Scriptures, in the language of the people, ready to be put into their hands. The facilities, also, for studying the language, are much greater than when the missionaries in Siberia broke ground there, now nearly fifty years ago. When that mission was broken up in 1841, fears were entertained that the door of usefulness then closed might not be soon opened again. But now, after the lapse of many years, events in Divine Providence seem clearly to point again in that direction, and invite the labourers to enter the field. Some truth has been already sown and borne fruit. May there speedily be a much wider scattering of the seed in these regions, and a plentiful harvest in due time appear, when sower and reaper shall rejoice together! W. S.

EDINBURGH, *June*, 1864.

Ceylon.

THE population of Colombo is reckoned at 60,000. The number of Europeans and European descendants certainly cannot be rated at more than 5000. This would leave considerably more than 50,000 native inhabitants. Several thousands of these are Mohammedans. The great majority of the Tamils are professed heathen, worshippers of Siva or Vishnu. Of the Singhalese, a large number are avowed Buddhists. By far the greater part of those who term themselves Christians, whether Singhalese or Tamil, Protestant or Romanist, have but very little knowledge of the Gospel, rarely attend any Christian place of worship, and are by no means free from heathen practices or heathen superstitions. Not a bad plan has been found to be for two to go out together, whether two missionaries or a missionary and a catechist, one speaking in Tamil, and the other following him in Singhalese, or *vice versâ*. Almost all persons born in Colombo have some knowledge of both languages, and will frequently listen with more attention, or, at least, with more curiosity, to preaching delivered in the dialect with which they are less familiar. The Moormen, for instance, and even the Malays, who are more violent by their bigotry, will generally receive with silence and apparent attention statements of Christian truth when made in the Singhalese language, while they very often cavil and offer vehement opposition when addressed in Tamil. What is said in Singhalese is spoken in their hearing, and they understand it; but Singhalese not being what they regard as their own language, they do not look on the remarks made as personally directed towards them, and so listen with less irritation of feeling. So, again, the Singhalese often seem particularly struck with a Tamil address, and sometimes especially so when it is delivered by a Tamil Christian. There are large sections of the population that can only be reached by this general street-preaching. This is perhaps peculiarly the case as regards the Mohammedans. Speak to them singly, and it is rarely you will meet with any attention; but address a crowd or group promiscuously, and some Moormen will almost always form part of the audience.

A paper of protest and petition was immediately drawn up, and signed by all the Protestants of that community, and forwarded to Constantinople. And here the matter rests. The case is important as representing that of many others, and we are hence the more desirous of a favourable decree. But our chief trust is in God, and we beg you, therefore, in your prayers, to remember poor Hohannes of Elpis as well as his persecutors.

A long and very interesting tour was made by two of our helpers last summer, to the north-east, extending some distance into Russia. They visited Kars, so well known in connection with the Crimean war. In several places in Russia they found the truth had taken root through little or no human agency, and was spreading in spite of bitter persecution from the old churches and the Government. In Alexandropol, there were some fifty enlightened persons. One of these, a priest who had excited the enmity of his bishop, by reproving him for taking bribes, had been seized and imprisoned by Russian soldiers. There, we have lately learned, he afterwards died from exposure and privation. At Rakhvalley, also, and at Tiflis, a very large city, they found a goodly number, who, under great oppression, in the face of persecution, and many other serious obstacles, were groping their way towards the light.

But it is particularly worthy of mention that they found the largest number of enlightened persons in Echmiadzin, which, you are aware, is the residence of the Catholicos, or ecclesiastical head of all the Armenian Church. The present incumbent of that office is one Matteos, formerly bishop in this city, and well known throughout all Turkey as a violent persecutor. In this small city,—within a stone's throw of this powerful and relentless ecclesiastic,—where such tyranny prevails that they dare not sing in their secret meetings, nor be seen conversing together in the streets, with no earthly spiritual guide, no less than seventy-two have shaken off their old superstitions, and are diligently seeking salvation through Christ alone.

This oppressed people hailed our helpers with great joy, and enjoyed from them, though with fear and trembling, a precious season of instruction and spiritual communion. They earnestly begged to know if something could not be done to secure to them religious freedom, and a spiritual guide and teacher. We are anxious to enter these providential openings, but at present do not deem it advisable to attempt active operations within the Russian borders. We hope, however, through the bounty of your society, or the relieved embarrassments of the Board,* to be able, at an early day to establish a depôt of books, and to support a helper at Kars, from which point much more can be done for this poor people in Russia than we are able to do here.

One word respecting Alashagerd, a large city to the south-east of us, and I have done. So far as we know, no missionary or native helper has ever visited this place, and yet the truth has found its way there, and already taken root. More than a year ago an order came from persons in that city for a number of books, and within a few days another letter has arrived, giving a detailed account of the sufferings of those who have abandoned the old way, and earnestly begging for more books, and a teacher to guide them in the way of life. One of the enlightened persons is a priest, who has been cast out of his priestly office, and in consequence is reduced to great poverty. They ask us to employ him to teach a school; but we have no money to expend in this way, and what can we do? Will not some kind friend in England place at our disposal the amount needed to occupy this place another year, say 25*l.*?

Affectionately your brother in Christ,

H. P. Parmelee.

* The finances of the missionaries derived from the American Board are becoming daily more and more embarrassed, and it is feared that the interesting work they have been carrying on for many years in Turkey will be *very seriously retarded* unless British Christians *liberally* aid them during the continuance of their country's calamity.

Persia.

The influence of the Persian agent, sent to Oroomiah by his government, a year ago, to protect the Nestorians from the intolerable oppressions practised on them by their village masters and local rulers, has hitherto been only to enhance their sufferings. The agent, himself, is acting the part of a more flagrant oppressor of this down-trodden people, than any of their masters or rulers. Doing almost nothing to check or mitigate their previous wrongs, he has greatly added to them by his own exorbitant pecuniary exactions. Indeed, to fill his own pockets, by fleecing this poor people, instead of protecting them against oppression, is most obviously his standing object, which is equally satisfactory to his superiors, provided they share in the spoil. This is all which the Nestorians can ever expect from treacherous Persians.

I regret to add, in this connection, that the presence of a British official here, a member of Her Britannic Majesty's Embassy at Teheran, who was commissioned only "to investigate and report," has hitherto done but little to restrain either the local authorities and village masters, or this special Persian agent, in their grinding oppression. Still it has imposed some measure of restraint; and were he authorised to exercise a more positive yet prudent influence for the relief of the Christians, great good might be accomplished by his agency.

It is true, indeed, that the Mohammedan peasants are also sorely oppressed; but the Nestorians are incomparably more so, who, in addition to greater and more crushing systematic exactions, suffer numberless outrages and indignities, practised on them

by the tyrannical Mohammedans, as despised and detested Christians.

The famine still presses sorely on the Nestorians, and must be severe until after the wheat harvest. We would most gratefully acknowledge the recent remittance to us of 200*l.* from good people in England for these sufferers. This aid comes to us most seasonably. It will bring unspeakable relief to multitudes, and probably save the lives of not a few. The blessing of many ready to perish will rest on those kind and generous benefactors.

Our Female Seminary has just held its annual examination, which was an occasion of deep interest to the missionaries, and to the pupils and their parents and friends. The manner in which these Nestorian young ladies acquitted themselves reflected great credit on them and their teachers, and could not but impress us with the feeling that they deserve a far better lot than they are likely to meet, in this dark land of oppression. They will, we doubt not, be an inestimable blessing, as many previous classes of this favoured school have proved themselves, in aiding to carry forward the reformation among their kindred and people.

The Reverend Mr. Cochran, of our mission, has gone to Erzroom, a town in Turkey, four hundred miles westward from Oroomiah, to attend the annual meeting of the Eastern Turkey Mission. "The watchmen," in this part of the world, can now almost "see eye to eye," in the proximity of their stations; whereas, when I first came to Persia, there was no missionary between us and Constantinople.

Mr. Shedd, who passes his winters in Oroomiah, is just entering upon his arduous summer labours in Koordistan—the Switzerland of these regions—whose mountains are too lofty, snow-clad, and inaccessible, to admit of our cultivating in the cold seasons of the year. The truth is making encouraging progress in those wild romantic regions.

J. PERKINS.

OROOMIAH, *June 10th*, 1864.

India.

CALCUTTA.—You have already heard how the grants for EDUCATION, Science, and Art, made by the Supreme Government of India, were increased last year by £100,000, that sum having been distributed among all the Local Governments. The total expended amounted to 461,600*l.* paid from Imperial funds, in addition to private subscriptions, and school-fees. Three years ago the sum devoted to education amounted to a little less than 300,000*l.* During the current year it will rise to more than half-a-million. The Government are most anxious to see really efficient education-work spread, and will find no difficulty in supplying as much money as good education can employ. The last budget says: "It is evident from the general movement in this direction that the time has arrived for extending education from the upper and middle classes to the body of the people. In India generally we have established a system of public instruction for the former, but have as yet made no impression upon the latter. Only in the North-West Provinces and Madras has a foundation been laid of a really national system of education. In assisting this movement, the impression is gaining ground that the last English improvement of the grant-in-aid system, the plan of paying by results, is even more applicable to India than to England. It furnishes a simple, elastic, intelligible rule, which is capable of easy adaptation to all circumstances; whether the difference be between the scholars in normal or ordinary schools, between boys or girls, or between children in advanced or backward parts of the country." Some object to the plan, especially in English schools; but others hold that for all vernacular schools it will prove a great boon: while in all cases the rules for applying the principle must be carefully formed, so as exactly to suit the circumstances in which our numerous classes of schools are placed.

In former days, when that system prevailed which was so wrongly termed neutrality because it was in reality a system of favouritism towards the Hindu and Mohammedan systems, Government Education, especially in English Colleges and Schools, was thoroughly affected by its spirit. While the sacred books of the native religions were read and commented on in the Sanskrit and Mohammedan Colleges, the studies of the English Schools and Colleges were largely divested of everything which could give them the slightest moral usefulness. Mathematics, Natural Philosophy, Rhetoric, and a great store of English literature, which dealt with matters of taste and worldly knowledge, constituted almost the entire range of topics to which the growing minds of young men were directed. They learned very little History, and neither Mental nor Moral Philosophy were found in their course. They thus came to understand the English language and a certain amount of English literature: they learned enough of Science to know that old Hindu notions must on many points be wrong: they broke away from old views: and were but ill supplied with new and sound ones. Strong things might well be said against such a system, and against the lamentable results which it brought forth.

I wish emphatically to point out to you that, on this side of India, things are in a very different condition now. In common with many other elements of Government dealings with the natives of India, Education has been liberalised, its sphere enlarged, and its whole tone improved. It has risen greatly in the character and attainments of the gentlemen who are Professors appointed to the different Government Colleges. While all are expected to be scholars, several are also Christian men of name and weight in the Church of Christ.

The garrulousness, occasional wild grammar, and curious stilted language, will soon be forgotten by any one who has courage to read *into* the work, for the sake of the curious details of Australian life, the pictures of Australian landscapes, the incidents of the six days, and the kindliness and sincerity of the writer.

Mr. Vanderkiste writes in illustration of the power of prayer, and Dr. Prime has published a group of illustrations under the title of *Five Years of Prayer.** It is a continuation of his previous work on the prayers of the American revival, but covers a larger space of time, is more general, and better arranged. Many facts of great interest may be gathered from it. Genuine revivals of considerable magnitude, reaching over a city or a country district, are recorded, down to the present year; and many remarkable conversions are traced to prayer, especially in the chapters headed Praying Mothers and Praying Wives. Two of the most singular chapters deal with soldiers and sailors. The later part relates the revival in Great Britain and on the Continent. How far the book is borrowed it would be hard to say; but the greater part of the last chapter is transferred, without acknowledgment, from so well known a work as *Praying and Working*. Authorities for the statements would add considerably to the value of the work, which will depend altogether upon the trustworthiness of the record.

A work of smaller compass, but in the same spirit, has been republished in this country.† One of Dr. Winslow's New Year Addresses made its way across the Atlantic, selling to the extent of 35,000 copies in three months. The Board of Publication of the Dutch Reformed Church then laid hands on it, broke it up into chapters, and interspersed them with illustrations from the Fulton Street Prayer Meetings and the Camp. In this form it increased its readers, and in this form it is now reissued, with a preface from the author. It may be commended heartily to the most general circulation.

Turning homewards, Father Matthew presents himself in a graphic memoir by Mr. Maguire.‡ The spirit of the life has been caught, and the biography is well executed. No man did more for the repression of drunkenness; and although his means were sometimes questionable, there is no doubt of his sincerity and purity of motive. His position as a priest of the Church of Rome gave him an advantage that no Protestant could have in Ireland. The attachment he had inspired in Cork, previous to his joining the temperance cause, increased his advantage; and his very first tour as a temperance orator stirred an extraordinary enthusiasm. Nine months after he had signed the pledge, at the instigation of the Quaker, Martin, 156,000 had followed his example. In a visit of four days to Limerick he obtained 150,000 disciples; as many days at Waterford produced 80,000; at Maynooth there were 35,000, besides 8 of the professors, and 250 students; the numbers swelled up to two millions. Wherever he went there was an ovation. Crowds filled the streets, blocked the country roads, deluged the mail coaches, and took the pledge. He went to Ulster, and the excitement was almost as great. He crossed to Scotland, and in one day administered the pledge to 12,000. In England he received in a short time 600,000 adherents. America, where he spent two years, witnessed triumphs as large. Much of the excitement was temporary; and vast numbers withdrew from their promise. Some of the most curious stories in the book (which overflows with anecdote) are of such recreants. But a wonderful change was wrought for the time. At Glasgow, a city missionary reports uproarious closes as becoming the most orderly. The number of commitments in Ireland diminished from 12,049 in 1839, to 7001 in 1845; the consumption of Irish spirits fell in the same period from 12,296,000 to 5,546,483 gallons; while the imports of tea and sugar to Dublin in 1842, produced an increased customs revenue of ten per cent. "Whisky selling," Miss Edgeworth wrote from Edgeworthstown, "has diminished so as to leave public-houses empty. The appearance of the people has wonderfully improved in general." Matthew's proceedings were not always to be approved. He would administer the pledge to tipsy and reeling men, and defended the practice by instances of those who, taking it then, had kept it. He advocated (as was natural) the Lord's Day as a day for the monster gatherings he was accustomed to address, to the detriment of all quiet, and the turning of the day into a noisy fair. The sick of every sort were brought to him for cure, and were often taken away, it was said, cured. Mr. Maguire sifts some of these so-called cures, and expresses his belief that certain nervous diseases were relieved either temporarily or altogether. But the working of such cures received no sanction from Matthew himself, who in late years, when paralysis had seized his limbs, would say, pointing to them, "Surely I would cure these if I could, but I have no power to cure any one." However, he "never refused to bless them, or pray for their recovery, if such recovery were pleasing to God." He had a dread of mixing up his work with politics, and was most unhappy when O'Connell announced he would join a temperance procession in Cork. His spirit

tain Regions. By the Rev. R. W. VANDERKISTE. Third Thousand. Cr. 8vo, pp. x. 357. London: *Nisbet.* 1863.

* *Five Years of Prayer, with the Answers.* By SAMUEL IRENÆUS PRIME. Cr. 8vo, pp. 311. London: *Nisbet.* 1864.

† *Christ is ever with You. Illustrated by Experiences drawn from the Prayer Meeting, and Field and Hospital Life.* By the Rev. OCTAVIUS WINSLOW, D.D. 24mo, pp. 141. London: *Shaw.* 1864.

‡ *Father Matthew; a Biography.* By JOHN FRANCIS MAGUIRE, M.P. 8vo, pp. xv. 557. London: *Longmans,* 1864.

was charitable, and wonderfully free from Romish exclusiveness. Addressing the Scottish Presbyterians, he declared that "they were the children of one common Father, born to the same rights, redeemed by the same Saviour, believing in the same blessed Gospel . . . He thought he heard some one say, 'This is making fine speeches to delude the people of Glasgow.' For four-and-twenty years he had entertained these views, and if any man could say that his heart had been shut against his neighbours because of difference in religion, he would allow them to say that his actions did not correspond with his words." His labours at last broke down his constitution. Madeira was tried, but in vain. He returned to Queenstown, to die in December, 1856. A statue by Foley has been erected to his memory in Cork. And by way of statue, *ære perennius*, Mr. Maguire has published this admirably-written biography.

Dr. Hannah's *Bampton Lectures** are interesting reading; but they cannot be said to throw fresh light upon the inspiration of the Scriptures. They are moderate, careful, well sustained by authorities, and fairly show the state of the question as it exists at present. Dr. Buchanan seems to have been sensible that in issuing so bulky a volume on *Analogy*, he could not count on the patient reading of the public.† But "let the bread float on the waters," said Coleridge; "if it be the Bread of Life, it will not have been utterly cast away." Such ponderous bread as this was not likely to be present to Coleridge's mind; and those who value the compressed wealth of thought in Butler, will turn somewhat wearily to these 600 closely printed pages. And yet it is a most painstaking and fruitful treatise, and an admirable storehouse, where everything upon the subject may be found. The chapter on the Sources of Analogy in Matters of Faith, will be read with much pleasure, and the whole work will be found indispensable to students. For copiousness and reading it is like a work of the Puritan theology; for the spirit of it, it is most tender, fair, and catholic.

Excellent scholarly work of another sort is presented to us by Dr. McKee,‡ who has accomplished the translation of the Westminster Shorter Catechism into satisfactory Hebrew and Syriac, and issued it in excellent type. With the exception of a word omitted by the printer, the translation is all that could be desired for accuracy; and has the advantage over any previous attempt of the kind, of being Hebrew in its spirit. This feat of translation is noticeable as a sign of the revival of Hebrew learning among us, and is a proof that we have still competent Hebrew scholars, who may even be found where Dr. McKee apparently is, in a remote Irish parish.

Mr. Maclaren's *Sermons** will give enjoyment to many in an age of sermon reading. They are carefully reasoned, metaphysical without pretending to abstruseness, and evidently addressed to a congregation of more than average intelligence. They are not so elaborate in style as they are suggestive; and they do not, like many modern sermons, avoid doctrinal subjects and the simple and cardinal verities of the faith. Mr. Stanford was called on to preach the annual sermon at the Baptist College in Bristol, a request which was immediately followed by another for its publication. These *Thoughts for Students and Pastors*† are invaluable, and though the subject is almost trite, there is nothing trite in the discourse. It is one from which every minister and student will learn something; and for which he will be grateful to one of the sincerest, manliest, and clearest writers we have. In *Every Good Gift from Above*,‡ Archbishop Trench has published his Stratford Sermon upon Shakespeare. Abating the novelty—almost questionable—of a sermon upon such a text, the subject, it must be confessed, is delicately and reverently handled; and a touching plea is put in at the close for believing that the grace may not have been withholden from Shakespeare without which there may be immortality on earth but not in heaven.

The following pamphlets will explain themselves: —*Report of the Proceedings of the Church Congress held in the Free-Trade Hall, Manchester, October 13th, 14th, and 15th*, 1863, 8vo, pp. 330. Manchester, 1864.—*Congregational Chants and Anthems, a Supplement to old Tune-Books*, and *Congregational Church Music: Second Supplement, containing 20 Anthems and 35 Tunes, with new Title and Indexes.* London: *Jackson & Hodder*, 1864.—*The Conflict of Opinions; an Essay.* By CHARLES CHAPMAN, M.A. London: *Jackson & Hodder*, 1864.

* *The Relation between the Divine and Human Elements in Holy Scripture.* Being the Bampton Lectures for 1863. By J. HANNAH, D.C.L., Warden of Trinity College, Glenalmond. 8vo, pp. xix. 364. London: *Murray.* 1863.

† *Analogy considered as a Guide to Truth, and applied as an Aid to Faith.* By JAMES BUCHANAN, D.D., LL.D., Professor of Systematic Theology, New College, Edinburgh. 8vo, pp. xii. 626. Edinburgh: *Johnstone.* 1864.

‡ *Catechismus Brevior de quo Convenerunt Theologi Westmonasterii, in Linguam Hebraicam conversus.* Ab HENRICO SHEIL MCKEE, D.D., LL.D. Killmeani, in Regno Hiberniæ.

§ *Catechismus Brevior de quo Convenerunt Theologi Westmonasterii, in Linguam Syriacam conversus.* Ab HENRICO SHEIL MCKEE, D.D., LL.D. Dublini: *Murray.* 1864.

* *Sermons Preached in Manchester.* By ALEXANDER MACLAREN. Cr. 8vo, pp. 373. London: *Macmillan.* 1863.

† *Instrumental Strength: Thoughts for Students and Pastors.* By CHARLES STANFORD. Cr. 8vo, pp. 35. London: *Jackson & Hodder.* 1863.

‡ *Every Good Gift from Above: being a Sermon preached in the Parish Church of Stratford-upon-Avon, on Sunday, April 24, 1864, at the Celebration of the Tercentenary of Shakespeare's Birth.* By RICHARD CHENEVIX TRENCH, D.D., Archbishop of Dublin. 8vo, pp. 20. 3rd Edition. London: *Macmillan.* 1864.

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BEARING ON

CHRISTIAN WORK.

The Bishop of Mauritius has written one of the simplest and most interesting reviews of missionary labour.* A missionary bishop is no longer an uncommon phenomenon. The South Seas, India, Labrador, Columbia, and Hong Kong furnish admirable examples, and have proved that it is an office singularly healthful to the religious spirit, not more suggestive of toil, privation, peril, and romance, than provocative of love and good will. And the diocese of Mauritius could not better represent its mission character than in the volume of its excellent diocesan. The first Protestant church in the island was an old powder-magazine until 1828. When Dr. Ryan, who had spent his early days in Mauritius, was received as its bishop in 1855, he found but three churches and three clergymen. For the Indians, nothing was doing beyond the colportage of a few copies of the Scriptures. They were from a low class, were "in the highways and hedges of humanity," in the habit of perpetrating dreadful atrocities, and as neglected as they could well be. Here and there there was a school for not unpromising youth. At one the bishop found a rough lad of twelve, the orphan of an Indian priest, who brought him twenty-six sheets of manuscript Hindoo poetry, written in black and red, and illuminated. Besides the Indians, there were the emancipated slaves, generally very depraved, very ignorant, and sometimes very destitute. They were living much like savages, and even marriage was unknown, until M. de Joux, professor of mathematics in the Mauritius College, gave up his chair to settle among them, and in a few years established a missionary colony, with church, school, and vicarage, education, and working habits. When "M. de Joux's bishop" came, there were 200 adults present at the service, besides fifty children, and eighty-four persons were confirmed. These Indians, slaves, and the Creoles make up most of the population; scattered, also, over the neighbouring Seychelles and Chagos islands. Island tours in H.M. brig Frolic, or other vessels; constant visitation of the island, plans for schools, interviews with natives, confirmations, preaching in thatched chapels and mill-rooms, and on board ships, and indeed under almost all conceivable circumstances, the establishment of an orphan asylum, the arrangements for hospitals (including deaconesses from Kaiserswerth), and the record of constant progress, make up the greater portion of the work. The visit to the Isle of Lepers is very touching. "The first we came to was a man whose hands and feet were nearly gone, through the effects of the leprosy; but he did not seem so thoroughly broken down as some whom we saw afterwards. His commodious caze was clean; provisions of various kinds around him; materials for fishing-rods, and a little garden: but the appearance of the man was in many respects most sad to look upon. . . . The next was dresser of the wounds of the establishment, and all were struck with the neatness of his little garden." Father Theophilus had plundered him of his religious books; but the Bishop made him a present of the Bible, with a caution to the priest, some tracts and a Prayer-book. The coffin is kept ready in every cabin. Among others whom he saw were "a blind woman, attended by her god-child; an aged man, almost an idiot, and a woman, attended by their children and a grandchild; a youth, born of leprous parents, who had been discharged, and then sent back unmistakably infected; an old woman, who begged me to get her sent off (her hands and feet were nearly gone, but the disease had not been active lately); some men who seemed prostrate, and others who were sturdy in strength and appetite, though the disease was in them; and several Creoles, uninfected as yet, seeming very passive and gentle." On another island no minister had ever landed before. The latter part of the book is occupied with Madagascar, and much as has been written lately of the Malayan Christians, fresh, novel, and most striking details will be found here. The native documents, containing a history of their church, are full of genuine simple pathos, and vivid narration. Various native letters are introduced, and the account of the Bishop's visit is graphic and corroborative of the best that has been said of the Christian population. When he returned to England he found a scheme on foot for sending at once a Bishop and six clergy to the capital. Occupied as

* *Mauritius and Madagascar: Journals of an Eight Years' Residence in the Diocese of Mauritius, and of a Visit to Madagascar.* By Vincent W. Ryan, Bishop of Mauritius. Small 8vo, pp. x. 340. London: *Seeley.* 1864.

the capital was by the London Missionary Society, he felt the scheme was one he could not carry out; and he has secured the adoption of another by which the Church of England will work its mission from Mauritius, and penetrate from the coast up into the interior.

The Zambesi mission would not have been so disastrous, Dr. Ryan says, had there been some Mauritius lying within three days' sail. Hitherto, however, in default of an African Mauritius, the plan of South African Missions has been to push forward the missionary frontier, by operating from the southern and eastern provinces. Mr. Thornley Smith* has sketched the life of one of its pioneers, under the title of an *Earnest Missionary*. Horatio Pearse was the son of an attorney's clerk, and was born at Bodmin, in 1813. Six years after, his father emigrated to South Africa, with a large body of Cornishmen; did not succeed, from ignorance of farming; and returned in four years to the enjoyment of a handsome legacy. Young Pearse was converted at thirteen; at seventeen held prayer-meetings with his companions, and soon after became a local preacher among the Wesleyans. When he was twenty-two he became a regular preacher, and was set to work in hard circuits, until, at the Conference of 1839, he was appointed to the African mission. The six Cape missionaries of the Society in those days, with their 350 members and 900 children, have increased to eleven, with 1562 members and 2101 children. At the entrance into Algoa Bay, Pearse records his safety from shipwreck on the Roman rock, as an answer to prayer. He was located with a tribe of Kaffirs called the Amavelelo, from whom he received a mission station, with a circuit of four miles. Meanwhile he lived in a waggon, commenced a school in the open air, and taught the children by an alphabet board fastened to his wheeled house. He was afterwards appointed to an older station, then to Graham's Town, and at last to Natal, where he was brought into collision with its now notorious bishop. In 1862, when setting out for England, he was thrown from a carriage, the wheel passed over his head, and in a few days he died. He was "a successful and devoted missionary," and that is all that his biographer claims for him. He saw much of African missionary life, made many journeys, and unaffectedly lived for Christ. It is a very quiet and homely picture, without a particle of romance. "Many an English circuit," Mr. Smith says, "is far more toilsome than mission work in the heart of Kaffirland." And it is this quiet, every-day work of an average missionary that is put before us. We cannot be too thankful to Mr. Smith for placing his missionary in that light; for letting us see him soberly, steadily, and patiently at work, unrelieved by extraordinary adventures or marvellous explorations. The life of most of our missionaries must always be of that character; and the better we know it, the more honestly we shall sympathise with them. The book is one of much interest, and much helped by Mr. Smith's personal knowledge of the country. It should find its way at once to the congregational library. Not the least interesting portions relate to the Herrmannsburg missionaries, and an interview with their royal friend, King Panda, whose royal robe was a tablecloth, presented by the Bishop of Natal. Mr. Pearse told him he was the father of his people, and the missionaries would instruct them. "He assented, then whistled, and after a few more questions I bade him farewell." He describes the evening family service at New Herrmannsburg as of much interest. He was taken round the establishment, and saw the waggon-makers' shop, the carpenters', the cabinet-makers', and the tailors'. "Its shoe-making establishment is also at work, and a mill was in course of erection. The chapel was small, but neat and clean, with a little burial-ground attached."

Mr. Vanderkiste, whose knowledge of the dens of London produced a book of great interest some years ago, has since then gone out as Wesleyan preacher to Australia. On one of his journeys he was so long nailing up tracts against the trees, that the night overtook him, and he lost his way among endless groups of monotonous rolling hills. The rain fell in torrents; when he grew cold he warmed himself by singing, and he used the same remedy when he grew sleepy. The day brought no better fate, and at last he lost his horse. He had nothing to eat, and his search for Australian manna was fruitless. Meanwhile the rains had never ceased; his chills became distressing; he covered up his body partly by cringing into a hollow log; the progress of starvation rendered him unfit for exertion; the skin of his hands peeled off. "Would the wild dogs discover and torment me? Would they tear my flesh and suck my blood before I died? The gyration of my mind was towards suicide." Six days and nights had now passed, when a party of young Australians, hunting, for some whim rather than sport, were beguiled up among the hills, and hearing the faint voice, rescued the exhausted missionary. He is still a sufferer from those awful days. Two causes, he believes, operated to keep him alive—his habit of total abstinence, and his peace of mind through Christ. It is this narrative which Mr. Vanderkiste has expanded into a considerable and at first sight very discouraging book, touching, by the way, upon almost every subject connected with Australia, and so imbedding the story in meditations and anecdotes, and quotations of poetry, that it is difficult to preserve the thread of it.*

* *The Earnest Missionary: a Memoir of the Rev. Horatio Pearse, late General Superintendent of the Wesleyan Missions in the Port Natal District.* By the Rev. THORNLEY SMITH. Cr. 8vo, pp. viii. 277. London: *Hamilton, Adams, & Co.* 1864.

* *Lost—but not for Ever. My Personal Narrative of Starvation and Providence in the Australian Moun-*

the eternal divinity of Jesus Christ; and on each of these points he expresses himself with a clearness which is only equalled by the manly beauty of the language. It is easy to see that the testimony of so distinguished a man, who in mature age, while his mind is still in its full vigour, confesses Jesus Christ and him crucified, will make a great impression and have much influence in our country. This, too, is a sign of the times.

While the great conflict is being carried on between open unbelief and decided Christianity, an internal disturbance is going on at the same time in the bosom of the Church itself. The circumstances of French Protestantism are familiar to England; she is aware that the anti-Christian tendency has broken out more or less positively amongst us, and that pastors have been found ready loudly to deny the supernatural, and to give the right hand of fellowship to external foes; that the crisis came to a climax in consequence of certain very important ecclesiastical facts, and that the struggle goes on with increasing animation. We find manifold traces of it in the two Protestant magazines, as well as in numerous publications that we can neither review nor even notice here, but which will be documents of great importance for the eventful religious history of our perturbed age. The anniversary of the death of Calvin has given rise, both at Geneva and throughout Switzerland, to many works which succeeded that great religious festival. I do not pretend to announce to the religious public of England, so properly eager for whatever comes from the pen of Dr. Merle d'Aubigné, the last volume of his "French Reformation," in which the great figure of Calvin stands out so prominently. M. Jules Bonnet, the well-known author of "Olympia Morata," the conscientious editor of the "French Letters of Calvin," has published a new work, entitled, "Narratives of the Sixteenth Century," in which we find a mixture of erudition and literary elegance which characterises this author. In these Calvin occupies the foremost place.

Professor Felice publishes two lectures delivered by him at Paris on the illustrious Reformer, and this production worthily represents those admirable historical labours of his, to which he has recently added a lucid account of the Synods of the ancient French Church. Lastly, let us mention a commentary of the highest interest on the first chapters of the Gospel according to St. Matthew, by M. Henri Lutteroth, so well known by his editorship of the "Sower," certainly one of the most influential publications of evangelical character in France, in which Vinet abundantly poured forth the best treasures of his lofty and Christian intellect.

Nor has Catholicism been less internally agitated than Protestantism, though more secretly so; and many divisions are at work beneath its apparent unity. The romance of "Le Maudit," which was erroneously attributed to Dr. de Pressensé in last number, has had a wide success in spite of literary mediocrity, only because it raised the veil that hid these divisions, and revealed the irritation kept up in one portion of the clergy by the usurpations of ultramontanism. This, too, explains the circulation of the last work of the same author, called "The Nun," which contains a tolerably faithful picture of the stifling life of the convent, without any trace of scandal. Unfortunately, the author shows little fervent Christianity, and declares his wish to remain incognito, in order not to lose his situation. It is not under these conditions that a reform can be effected, and this prudent style of apostleship will never be very efficacious.

Of far higher character is the interest that attaches to the "Correspondence of Father Lacordaire and Madame Switchine." Lacordaire, formerly a disciple of Lamennais, was the most eloquent of the Catholic preachers of our day. Ardent and generous, he blended religion and liberty in one common affection; and we see in this intimate correspondence that he never ceased to be an object of suspicion to the most accredited representatives of Catholicism. In his sincere and impetuous spirit was acted that drama which has the whole Catholic Church for its scene, and which brings into violent collision the liberal tendency which is the child of modern civilisation, and the old Roman dogma, immovable in its attachment to despotism. Lacordaire suffered cruelly from this conflict, which rent him in twain, as it does still all those Roman Catholics who feel themselves condemned by Rome, without as yet having sufficient light to detach themselves from that centre of unity. This correspondence of Lacordaire is a document of the highest importance in the painful and fruitless crisis now going on in the breast of Catholic orthodoxy.

A very curious book, throwing vivid light upon the internal mechanism of the Roman Court, has just appeared in Paris: "The Memoirs of the famous Cardinal Gonzalos." I shall touch upon it in my next letter. Dr. Edmund de Pressensé has just published a work under the title, "The Church and the French Revolution: History of the Relations between Church and State from 1789 to 1802." It is a complete picture of the religious struggles of the great revolution; of the legislative debates they gave rise to; the sufferings they brought on; of their influence upon the general march of events; and lastly, of the cheering revival of faith they led to at the end of that eighteenth century which had seemed to belong to Voltaire. This work is also a practical demonstration of the fatal consequences of that divorce between religion and liberty for which we have paid so dear.

GERMAN BOOKS.

The Christian world had scarcely had time enough to recover itself, partly from fright, partly from indignation, at the sacrilegious, though brilliant firebrand flung by Renan, in cold blood, at the very foundations of the Christian belief—the Life of

Christ—when the master of antichristian science in Germany, Strauss, whose footsteps the French scholar had followed, rose again to his full height to renew his heaven-assailing efforts. Still we need not be afraid; for this second thunderstorm* conjured up by him, we are sure, can only serve to purify the atmosphere, and so have (if any) the same effect as his first one (1835), by which all the energies of pious learning in Germany were roused for the defence of our most holy faith, and thus a large amount of good was gained. The writer of this himself—at that time a student of theology at Leipzig—wavering between human philosophy and divine revelation, and faintly inclining towards the latter, acknowledges with pleasure the fact that, by carefully weighing the arguments advanced by Strauss against the "Gospel history," he was confirmed in the right direction; and, indeed, what could be more adapted to produce such an effect upon the upright mind of a serious inquirer, than to see that just the weakest point of Strauss's attack is that directed against the corner-stone of our faith—the resurrection of our Lord? His second attack shows that his hatred against "the theologians," or "priests," as he styles them, has by no means subsided, and it is in this respect highly characteristic that the only words which in the preface to his work stand in italics are these:—"He who wishes to rid the Church of its priests, must rid the Bible of its miracles." No doubt this is the aim of all his endeavours, and in a very bold way he proceeds to reach it; for he flatly denies—in the name of common sense—the possibility of miracles, and protests, as if he were the high priest of historical science, with the air of superiority, against the admission of any reported fact above or out of the general order of nature. After such declarations is it not very kind of him to condescend to explain with great pains how the reports of miracles crept into the "Gospel history"? But, of course, it is good sport to see one after the other "evaporate" in his retort as a "myth;" and such myths are easily obtained, for, wherever a miraculous fact in the Gospels is found to answer a prediction in the Old Testament, the fact of fiction is proved, and the wanted "myth" at hand. To a similar process he has subjected even the speeches of our Lord, which he, for the most part, resolves into a mere patchwork of reminiscences, flowing from the Old Testament. It surely makes a sad impression that Strauss has so lost the power of moral discrimination, that he does not even hesitate to declare that, before the tribunal of the historian, the miraculous facts reported in the New Testament, and those in the fabulous writings of the Hindus, are of one and the same character. Among those who have already risen against this second sacrilegious attempt of our theological "Herostratus," is Professor Ewald, in Göttingen, who, although still believing in a personal God, cannot himself boast of anything like simple faith in the miracles of the Bible, construing as he does the history of the chosen people in such a way that the divine portion of it is wholly absorbed in the human one. But it is a psychological fact, that the nearer akin, the greater the antagonistic feeling wherever a difference appears; and we must not, therefore, wonder when we see a scholar like Ewald—who, besides, is wont to look upon himself as personified science, and to stigmatise any deviation from his own scientific opinions with "immorality"—lavish the most heavy blows on the back of that *enfant terrible*, not only of the Tübingen school, but in fact of all our free-thinking theologians, because he has been daring enough to advance one or two steps more towards the tempting precipice of "free humanity."

But let us turn to a more attractive feature of literary labour. We have just received "Apologetic Lectures on the Fundamental Truths of Christianity."* They are from the pen of Professor Luthardt, in Leipzig, the author of a commentary on John, which has made his theological reputation; but before they were printed they had been delivered before a large audience of a mixed character during last winter, and the impression of the speaker's manly appearance, his Christian bearing, and his eloquent delivery, are said to have greatly added to the charm of the brilliant style in which they are composed. In the preface he openly confesses that it was not—and could not be—his intention to treat the public only out of his own scientific stores; but nevertheless he declares himself conscious, in the point of real sentiment, "to have given, perhaps, the best of his own; for God wants to have *personal* organs of his truth." May this suffice to win readers for the book among the English public, and the more so as its contents are adapted to the times also in England, and because its style is as easy as classical. The heads of the ten lectures are:—"The contrast of general views in their historical development; The contradictions of life; The personal God; The creation of the world; Man; Religion; Revelation; The history of revelation, heathenism and Judaism; Christianity in history; The person of Christ."

* *Das Leben Jesu*, für das deutsche Volk bearbeitet. Leipzig: *Brockhaus*. 1864.

* *Apologetische Vorträge über die Grundwahrheiten der Christenthums*. Leipzig: *Dorffling und Franke*. 1864.

*** *By a mistake, in the last Number, an extract forwarded by Dr. Edmund de Pressensé, from the romance* Le Maudit, *for literary information, was inserted as an original article.*

FRENCH BOOKS.

For a long time past there has been observable in France a certain langnor of mind, which weighs heavily on the efforts of the national literature, and which is more peculiarly apparent in works of imagination. One might, indeed, say that for the nonce poetry is dead. The new generation which has attained its intellectual majority seems to have nothing to sing; it is content to repeat the songs of those poets who preceded it, or, if some poetical attempts are brought out with a name belonging to the present day, these are almost exclusively elegant models or ingenious *concetti*, without breath or thought. We find in the domain of literature the same exhaustion, the same absence of the ideal, that were universally noticed both in painting and sculpture at the last Exhibition. The hand of the artist is more than ever skilful in mixing brilliant colours, and sketching correct forms; but, with a few rare exceptions, generally belonging to that earlier race of artists who came upon the scene about 1830, there was nothing in their works that appealed to the soul or to lofty feelings. There is a growing predilection for fancy subjects, *genre* paintings are more and more in vogue, and high religious or historical art is either deserted, or, if attempted at all, is brought pitiably low. This holds good more especially as regards religious pictures, which present the very poorest aspect. The figures of Christ have nothing holy or majestic about them; they have all the morbid effeminacy and egotistical melancholy that we constantly observe on the faces of our young contemporaries. *Sic pictura poesis.* Art suffers in all its manifestations from the impotence to create types having in them anything of the ideal. Evidently there must be some moral cause for such a state of things. We can only attribute it to the declining of that religious and moral sentiment which is the source of all noble and fruitful inspirations as of all great actions. The crumbling away of faith in Christianity, and the development of scepticism, explain this declension of literature and art, neither of which can spring from negations. Christianity resembles a majestic oak, which nourishes by its sap not only its own branches, but also the ivy that twines around it, and which, torn away from its support, would soon fade and die. Art is this ivy; and when we consider how far the public mind has departed from the Gospel, we may easily understand its barrenness. There is blowing just now upon us a cold breath of infidel criticism which withers the blossoms of the mind and the imagination, after having frozen up the heart and conscience. It is, in fact, this criticism which nowadays dominates all branches of literature, and even invades imaginative literature, properly so called. The romances published in our principal reviews, and meeting with much success, have a polemical aim adverse to religion. Last year George Sand brought out in the "Revue des deux Mondes," a romance designed to attack the Catholic priesthood and the Christian faith under the Roman form. At present the same periodical is publishing a romance by M. Cherbulliez, called "Paule Méré," assailing Christianity under the form of Evangelical Protestantism. The hero of the tale is a Scotch minister, who has left his own Church because he no longer believes in Jesus Christ, and who is an embodiment of all imaginable virtues, while the benighted individuals who are so behind their time as still to believe in miracles are presented to us as sullied by a low and bitter bigotry. When we find anti-religious prepossessions, not content with direct attacks, thus making use of the light and glittering arrows of romantic fiction, the symptom is not without significance.

Let us, however, acknowledge that, in one direction or another, preoccupation with the question of religion has acquired an energy and intensity quite new in France. The list of works provoked by M. Renan's famous publication is a very considerable one. He himself has, within the last few months, brought out a popular edition of his "Life of Jesus," from which he has eliminated the rather slight amount of his erudition. He was anxious, as he himself tells us, to present to the people at large a Christ of white marble—an ideal statue freed from all the incumbrances of science. But he has not succeeded in producing a more true and living image than before; his Christ is still the young shepherd of the Tiberiad, who begins with an almost sensuous idyll, then transforms himself into a gloomy giant, an ardent fanatic, performing apocryphal miracles, and dealing out anathemas against all established authorities; a medley of magician and tribune, who nevertheless is to accomplish the greatest of moral triumphs by dubious means, and to found the final religion; which, however, reduces itself, under M. Renan's treatment, to a vague and colourless pantheism. The most deplorable feature in this popular "Life of Christ" is the way in which the author flatters the people, towards whom, in his other writings, he invariably manifested the most aristocratic contempt, repeating to every tune, *Odi profanum vulgus;* having even insisted in his large edition of the "Life of Jesus," that in all times and in all countries the masses have been found too rude and coarse to be taken hold of save by charlatanism, according to the saying, *Humanitas vult decipi.* The author has taken good care not to reproduce this passage in his popular edition: this in itself being a way of deceiving the people, and applying his melancholy maxim. When we reflect that of this edition not fewer than one hundred and sixty thousand copies have been sold, this will give an idea of the extent of duty incumbent on the Christians of France in order to counterbalance such an influence.

As I have said before, the intellectual movement excited by this too famous book has gone on growing. On the side of Renan there have been numerous publications both in the daily press and the

reviews; and we may notice, among other works, "The Elementary and Critical History of Jesus, by A. Peyrat." This book is written rather from the point of view of Voltaire, than that of the present day, and breathes a cold and undisguised hatred of Christianity; it takes against Jesus the part of the judges who condemned him; and the sublime scene of his appearance before Pilate, only inspires the author with sarcasms. I, however, prefer this attitude to one of false homage; those who attired the Saviour in ironical purple, outraged Him more than those who struck Him. The translation of "The New Life of Jesus," by Strauss, is on the point of appearing. It is known that the celebrated author has presented his theory of the myth under a clearer form, and that he has imparted a singular vivacity to his attack. At all events he defines the religious question most accurately when he says that up to the present day questions merely of form, such as that of the inspiration or authenticity of Scripture, have come under discussion; but that now the time is come for dealing with the question of fact; that, to what he calls the question of a ministry, succeeds the question *of the crown*, for the divine sovereignty itself is at stake. Strauss is very right in thus defining the situation. This is indeed the ground of the dispute. Is there, or is there not, a sovereign God who can freely interfere in nature and history in order to save us?

In the opposite camp, too, we have several important publications to announce. Father Gratry, one of the most pious and learned priests of France, has published a noble reply to Renan, in which Romanism peeps out indeed here and there, but which is in general animated with a Christian spirit. It is called "The Sophists," and the author has aimed at demonstrating that the unbelief of our day, with its "pantheism," which includes all manner of contradictions, has done nothing but revive the miserable sophistical schools which had perverted the public conscience of Greece, and that Socrates swept away by his biting irony. Father Gratry has some very eloquent pages on the character of Jesus Christ, on his holiness and love, and on the incalculable misfortune it would prove to humanity to be deprived of its deliverer. I cannot refrain from quoting the following passage, which introduces us into the very centre of the iniquities of the Europe of the present time. Alas! it is but too true!

"Noble spirits, ye who know how to contemplate the world—that care for the destinies of the human family; men acquainted with the present state of human affairs, and who see the whole moral world as it now exists, I call you to witness: do you comprehend what amount of force it would require at the present time to deliver humanity from the appalling increase of men of pleasure and men of prey, and from the nearly general reign of the contemners of reason and justice? Does or did any man or animal ever let go its prey? Does any despoiling force allow the discussion of justice? Are not those who subjugate the nations resolved upon exterminating everything in order to keep possession of the spoils of the dead? Are there not on all sides voices raised up to justify the most terrible crimes? Is there not a second fall of the human race into animalism? Can there be a recovery from this fall by any human force? Is it not true that whenever we seem to hope for a moral revival, for a return to regenerating virtue and the reign of justice, no men of practical experience can help a quiet smile? And are they not over and over again right in this, unless Jesus Christ, by his supernatural power capable of lifting the weight of the whole world, intervene, and begin to do more than He has already done, as He cured the blind man by two touches? And if He do so; if He raise us up to truth, light, union; to liberty in righteousness; if He bring us not the absolute reign indeed, but merely the sufficient progress of this impossible ideal, what will He then be for us? Will you comprehend the force, the beauty, the majesty of that dead One, always insulted, but always adored, who ever lives, ever reigns, ever quickens and saves?"

M. Wallon, Professor of History at the Sorbonne and College of M. R. St. Hilaire, has also published a firm and dignified reply to M. Renan. M. Eugène Poitou, a highly respectable magistrate, has just entered the lists in a book called "The Idea of God and Contemporaneous Philosophy," in which he openly denounces the disguised atheism of our pantheists. It is interesting to see Catholic laymen thus openly range themselves beneath the banner of the eternal Gospel.

Neither does Protestantism fail to take her part in this high task. This week a book is to appear which is sure to make an immense sensation. I allude to the "Mémoires sur le Christianisme," by M. Guizot. I cannot better indicate the spirit in which this work is conceived, than by letting the eloquent author speak for himself. In his preface he says:—

"I have spent thirty-four years of my life struggling in a noisy arena for the establishment of political liberty and the maintenance of order according to the law. In the labours and trials of this struggle I have learned the value of Christian faith and liberty. God grant that in the repose of my retreat I may consecrate to their cause whatever of life and strength He may still reserve for me. This is the best favour and the greatest honour his goodness can accord me." Such language is full of dignity and elevation. The first volume of these Meditations, which is already out and under our eyes, as we write, maintains the most explicit testimony to the leading truths of Christianity. The author begins by stating the great principles that lead us to accept revelation; he lays stress upon the limits of our reason, and the profound needs of our heart and conscience; then he passes in review the principal Christian dogmas, the inspiration of the Scriptures, the fall, redemption,

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